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Zion's Herald.

VOLUME LXIII. BOSTON, WEDNESDAY, MARCH 24, 1886. NUMBER 12.

Zion's Herald.

PUBLISHED BY THE

Boston Wesleyan Association,

36 Bromfield Street, Boston.

BRADFORD K. PEIRCE, Editor.
ALONZO S. WEED, Publisher.

☞ All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

☞ Prices to all ministers, $1.50 per year. All other subscribers, $2.50 per year.

Specimen Copies Free.

ULTIMA THULE.

BY ELLA C. G. PAGE.

Beyond what azure waters dost thou lie,
Cool shaded by thy woven boughs of green,
Outlined against thy blue-tinged summer sky,
Oh, utmost-land, by human eyes unseen?
The vessel that shall touch thy fairy strand,
Hath ne'er been builded by a mortal hand.

The poet in his barque of fancy bright,
Drifting at own sweet will in dream-land's haze,
Has often of thy headlands caught a sight,
Wrapped in the gorgeous sunset's glory-blaze;
And that fair glimpse within his soul doth burn,
Till all earth's landscapes dull and sombre turn.

The seer with eyes uplifted in a trance,
Sees thy fair land with beauty all complete,
With greeting its inhabitants advance
To welcome to their midst his eager feet.
He in their company so rapt doth range,
That lo! his fellow-men to him seem strange.

The lover and his own beloved doth find
Thy gateway opened widely, them unto,
And down the rare-set avenues that wind
'Mid rose bowers fragrant, pace they all day through.
Such roses! with no wounding, lurking thorn,
Unfading, opening every summer morn.

The worker in the vineyard hears thy name,
O fabled land, and smiles amid his care,
And murmurs, "Though we name it not the same,
Yet we, too, know a land most wondrous fair;
A land beyond this country's outer verge,
Where storm winds beat not, nor the billows surge."

Ultima Thule of the Christian! blest
We labor here, glad workers though we weep,
Expecting we shall enter into rest,
When like God's martyr we shall "fall asleep;"
And on thy beauty opening tearless eyes,
Cry out in rapture, "This is Paradise!"

LETTER FROM MEXICO.

BY BISHOP R. S. FOSTER.

IV.

Friday, the 15th, we were dined by our minister at the court of Mexico. The party was small but select, and the occasion most enjoyable. It is pleasant to find our country so creditably represented abroad. Gen. Jackson honors his name, and his State, and the nation as well. Mrs. Jackson presides over the diplomatic mansion with the ease and elegance of manner which might be expected from one of Georgia's most cultured daughters; and her sister and niece, Mrs. Wilder and daughter, are this winter—if January can be called winter in Mexico — adding grace and charm to the beautiful home which supports the American coat of arms, on Humboldt St., the private residence of President Diaz. I shall always be indebted to the General and his estimable lady, for one of the most delightful afternoons it has been my privilege to enjoy in any foreign land. May many years of health and happiness await them in their own Savannah home!

I was surprised to learn from the General that he was with Scott when he scaled the heights of Chapultepec and captured the city — a young and gallant officer even then. So do times change. Then young and ambitious, he came with arms and the din of war; now mature in years and wisdom, he returns an ambassador of peace and amity. The soldier then, becomes the honored citizen now. So may the time come when all wars will cease, and the soldier's profession be merged into the citizen's peaceful vocation, and wise and sensible courts arbitrate and settle the affairs of nations and rulers.

I am just reading an interesting book sent me from Boston to Mexico, as a Christmas souvenir — "My Religion," by Count Leo Tolstoï, a Russian military man, with large experience in war, reciting how he became a convert to the doctrines of peace — a very Quaker. It is a narrative of personal experience told in a most charming manner. Is it a vagary, or will men yet come to substitute reason for the sword? It seems yet far off, but there is an old Book, which has mysteriously got into the world and has come down from a far past, which tells of time "when men shall beat their swords into plowshares, and their spears into pruning hooks." It was a dream even then — was it nothing more?

By the way, speaking of Christmas, has there really been a Christmas and New Year's day up North — a regular old-fashioned holiday time, with snow and cold, and sleigh-bells, and all that? I remember there was an evening some time back which had a tree in it, and a gathering of the people, and they called it Christmas Eve, but it was summer time, with no frost or furs, and it seems to have been a sort of play Christmas, and not the genuine article. Has the real Christmas actually come and gone? And New Year? They say he has come too. Somehow it seems to me a mistake. If he has been about, he got in clandestinely without my seeing him, and so changed in dress and disguised in feature, that I can hardly yet think that it is really he. The fellow that is passing himself off for him down here is draped in green leaves and young vines, and comes with a wreath of all sorts of flowers, and a great nosegay of pinks and roses in each hand. His breath is fragrant as spring, and he is ushered in with songs of the robin. Tell me, is *old* New Year dead, or have you heard of him up North? This *new* New Year looks to me like a fraud, and I do not like him half so well as the old. He would do very well for June; in fact, I rather like him in that character; but for January, he must be written down a regular cheat. Next Monday I am going to start up North to see if the ancient chap has really been around and left his card on the rivers and hills. There has been a reporter here that says he was up North to New York yesterday, and he declares old New Year was there in his best dress; so this fellow down here is evidently not the genuine. These Mexicans don't know any better, and so it is just as well; but I am really glad that the old king is not dead; I loved him so in my boyhood.

The fellow that says he saw him up North is named Telegram; he slid all the way down here on a wire like a streak of lightning and he tells beautiful things about you up around New York and Boston — mercury 30 degrees below zero, wind sixty miles an hour, ferry boats frozen up in East River, railroads blocked over all the States, street cars buried in snow, speculators not able to get to Wall St. — nothing like it for years. Now that is something to talk about; but just think of us poor miserable Mexicans, with nothing but balmy air, with hardly a breeze, and parasols instead of wraps, and sunshine and flowers in the parks instead of snow-banks and skating ponds. To be sure, we can get cool by going in doors. There is this to be said, that New Year never did treat these people like he treats us, and they don't know what they have lost; so it is not worth while to waste our pity on them. If you could see them, you would say that it is good enough for such as they. I should not wonder if up North there are some poor degenerate souls who, after all, would be willing to swap off our dear *old* New Year for this miserable Mexican cheat; but I declare to you, I would not, with a good deal to boot. There is a time for flowers, but it is a little monotonous to have them always blooming. Still, the occasion of complaint is so small, that I will not fill this letter with lamentations, especially as in about two weeks I expect to get a regular hyperborean hug, that will make me wish for a bath in Aztec sunshine.

Last night, the close of the second day of our Conference, we enjoyed one of those memorable missionary prayer-meetings that remind one of that upper chamber, in the far past, when suddenly the Master stood in the midst. First, at 8 o'clock, we had a rousing sermon in Spanish for the two hundred Mexicans who crowded the chapel. I could not understand it all, but I could and did feel the pathos of its tender earnestness. Then followed the English prayer-meeting, closing at ten. It was a memorable hour. But few times in my life, once in far-away Lucknow, have I heard such prayers and witnessed such soul struggles for singleness of purpose and divine indwelling. Surely, the good God will answer those solemn, sincere soul prayers, and go with these messengers of salvation to the work of the coming year.

The *fiesta* of San Antonio Abad is a notable time in Mexico. The people on that day bring their animals — horses, burros, cows, dogs, cats, poultry, and all manner of live-stock — to the church to be blessed. The cook in the house that entertained me, facetiously or in earnest, it is not certain which, proposed to take our dog, a great fellow called *Dixie*, a rather troublesome brute, and a special annoyance to her, to have him blessed, but she finally thought he was hopelessly depraved, and put in a petition in favor of a favorite cat, that she at least should be carried down to receive the priestly benediction and absolution by sprinkling of the holy water and uttering unintelligible sounds. The attendance is said to be very large, and the animals well behaved. The hens, *it is said*, lay more and larger eggs after they are blessed; and the cats are improved as ratters and make less hideous noises at night; while the cows give more milk, and the burros carry heavier burdens; and in general all the animals live longer and require less food. Who will say, allowing all these things to be true, that the *fiesta* is not a useful and proper thing; and supposing them not to be true, still does not the ceremony help the priestly exchequer?

THE EDUCATION OF THE SOUL.

BY MRS. MARY S. ROBINSON.

Dr. Hugh Smith Carpenter has been known for upwards of thirty years as one of the clear lights, in his way, too, one of the larger lights, of the Brooklyn pulpit. The unique character of his thought and expression, the uncommonplaceness of his talent, have withheld from him a general popularity, in the sense of drawing a promiscuous throng to his services. But by a class of reflective minds, some of them thinkers by profession, and not a few of whom have made considerable journeys from Sunday to Sunday to gather of his wisdom, he has been steadfastly revered and has been tenderly endeared to them through all the period of his ministry. If not so widely adaptable as his brethren and fellow citizens, Talmage, Beecher, Cuyler, and Storrs, yet along his particular lines of thought, and in respect of an attractive originality, he ranks with them, as he undoubtedly does, also, in an elevated spiritual character.

What may be regarded as a summary of his ripest period of thought on the varied traits of human character, on manners and morals, on topics related to the transient present and the permanent future, on the education and achievement producible by the discipline of Christianity upon the individual, appears in a collection of essays, or as he terms them of suggestions, entitled, "Sunrise on the Soul" (Funk & Wagnalls, New York), meant, it would appear, for "those who think beyond their reading;" for those who are willing to brood over their reading, as the bird gathers to herself warmth by reposing above her egg; and for those who read believing with the heart, inquiring with the mind, testing as they read, in order to cull the matter particularly suitable for themselves or for their purposes.

At first sight one discerns no defined logical structure to these Laconian, Emersonian, Baconian, modern Pauline essays; but a carefuller inspection shows a unity of design, a sequence in the one and the whole, covered with a weaving of curiously wrought poetic prose, fashioned about with such sententious, unordinary phraseology that one is tempted to regard it as a composed artistic product — a peculiar, attractive acquirement, attained by long labor; but as we go from page to page, this manner of expression, concise though not in conceits, like George Herbert — but relieved by many familiar and apt comparisons — novel though not jerking and surprising, like Carlyle, reveals itself as the appropriate drapery native to the author's cast of thought, and produced simultaneously with it. The general sequence in the treatment of the subjects is confirmed, to the reader, by the author's insight of the near connection and reciprocal action of things.

The design of the work is in some respects like that of Martineau's "Outlines of the Christian Life;" but the method is quite different; and the soundings of the human heart, and of the gracious purposes of God toward the human race, are more satisfactory to the entirely inclusive Christian mind.

Original thought is not a common product of these days of ours; for outside of the exact sciences, the fundamental truths known to us were discovered and expressed in the remote past. The phrase can be correctly applied to an original mode of investigation; and in this sense Dr. Carpenter's essays may be said to contain such thought; for one would look long and far to find the model he has followed in his treatment of such ordinary themes as "Waste," "Patience," "Bigotry." But is there any quality in books or in persons, more useful or pleasurable to us than an original way of investigating, provided it be tempered with sound sense, and present itself with integrity and symmetry?

The essay on "Sabbath Pause" gives the argument and persuasion for Sabbath observance and soul cherishing, conclusive, it would appear, to any mind open to the discussion of the subject. "The scope of the Sabbath," he writes, "is the happiness of man, the serenity of the race. It is intended to rescue the world from recklessness and ruin, from riot and from rot, from hardships, hazard and over-haste. . . . It is rest of soul. Its purpose is to train us to enjoy this earth in the light of everlasting life and the glory of the gracious God, and not be slaves of time. This is the thing mankind has still to learn;" as a rude boy put in a drawing-room is taught self-restraint, courtesy, good behavior, that he may become fitted for social pleasures. "Taking us from the worry and whirl of the outer world, it persuades the soul to rest in God, as God rests on behalf of man; and to joy in His creation as He joyed, as His creation joys in Him. . . . A godless Sunday is a poor substitute for a Sabbath. Come, say they who press the argument of recreation and of rest; Sunday is a holy day, a holiday. Now to get as far from heaven as may be; now to leave out God, now let loose to enjoy nature, the fields, the forests, the ocean views. . . . If you never get an ocean view but such as the frolicking crowd get on the beach, or the chattering giddy throng on a steamer's deck, puffing smoke against the sky, and babbling — earth to earth, dust to dust, ashes to ashes — to each other, or staring at the sea in sickly sentimentality, then the ocean takes no notice of you, and has not the pleasure of your acquaintance. If that is your fresh-air relaxation, and that your innocent diversion, and that your poetry of nature, and your ocean sublimity, you have never seen an ocean at all, and know not what it is, not knowing what it means; and nature's poetry is to you no more than negro minstrelsy, and the landscape yawns, the skies wax dull, and instead of having a Sabbath delight, you find a blight, a burden, and a bondage. The day of the Sabbath without the Sabbath of the day, is gloomy to the last degree. . . The people who worship by halves, by halves will serve their Maker through the week. If you can introduce upon this land the European Continental Sabbath, you can introduce the European and Continental history upon this land. . . There can be Sunday struggles, Sunday tasks, Sunday burdens, and there can be a Sabbath of spirit. That is of God, the beauty of the Lord our God upon us."

A finely wrought poem is "The Dove on the Deep" — human hope, human life uttering itself in poetry, in philosophies, and philanthropies, but distressed, baffled, beaten back, awaiting an ultimate period of untroubled exertion and of perfected fruition; an age of renewal when He who is even now making all things new after His own design, shall come to be glorified in His disciples, and shall be beheld with admiration in their spiritual reflection of Him.

To those who would taste the savor of this brain, heart, and soul food, we commend the meditation, "Eventide" — the twilight hour of existence; the defining of "Temperance," and the closing paragraphs of "Good Humor." Some inferences of current, formative theology will be found in "Formation;" or the relation of the temporal to the immortal life, in the dissertation on "Type;" or the analogy of the earthly to the heavenly image, on "True Materialism and True Agnosticism."

One cannot escape the conviction that such a task of ripe scholarship and of matured reflection must move upon and mould the inclinations of men and women, helping forward the renovating forces that are at present working doubtfully and partially in the wide spheres of human society; forces whose direction is to lift it above crime and perversity, above sin even, as at present recognized, into that better ordered life of the whole which Dr. Carpenter beholds apparently with open eye, and with a faith whose firmness admits of no misgiving.

NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.

STRIKES.

The entire city has lately been thrown into confusion by the strike of all the men employed on the street railroads. One feature of special interest in connection with it is that the president of the corporation immediately concerned at the outset is a prominent, influential, and beneficent Methodist, who was unfortunately confined to his home by sickness. The official immediately subordinate to him is no less prominent as a Baptist. He is also president of the Brooklyn corporation, whose employees followed the example of those in New York. Other managers of railroads, and more of the stockholders, are also members of Christian churches. The same remark is true of many of the men employed. Thus the Church of Christ necessarily becomes one of the most important factors in the agitations of society that fill timid minds with apprehension and profound distrust of the future. To those who look into the nature of things, and who scrutinize the moral forces that pervade them, the involvement of Christianity is one of the strongest reasons for hopefulness, and one of the surest foundations of confidence in the future of city and country.

Intent on churchly business, and thinking nothing of strikes, the writer found his progress down town stopped by standing cars and moving crowds in the neighborhood of Grand Street. To follow the example of others, and to essay locomotion on the sidewalk, is the most natural course to pursue in such circumstances. Grand St. and the Bowery were crowded by cars on and off the tracks; drivers whose teams were tied to lamp-posts, or standing in the gutters, and conductors who were the centres of small crowds, were there in numbers. Policemen were numerous and vigilant. All classes were communicative, and readily stated that this was a general "tie-up," ordered by the Empire Protective Association, and that it was designed to last until the Dry Dock and affiliated lines should be willing to grant terms similar to those conceded by other corporations. Much unwise talk was indulged. One object of the strikers was to cause the forfeiture of charters by corporations by refusing to allow the passage of a single car from one terminus to another. This purpose was foiled by the aid of the admirable police department, but not without great difficulties that sorely tried the temper of the officers, and led to occasional collisions with the mob.

Approaches to riot and outrage were not made by the employees, but by crowds of criminally disposed men and women who mysteriously made their appearance upon the scene. Honest, hard-working men have no sympathies with pillage and bloodshed, but unsparingly denounce them. Notwithstanding this, when they take the law into their own hands, and attempt to redress their grievances by force, they do let loose every element of evil in the community. On the day following the "tie-up," when the repetition of disorder and conflict was anticipated, the sidewalks of Grand St. and the Bowery were crowded by hundreds of debauched, hardened, vicious men and boys, who were evidently prepared to take conspicuous part in whatever excitement or riot might follow. Happily their expectations were disappointed. All parties listened to wiser counsels, and particularly to those of Railroad Commissioner O'Donnell. With the remembrance of the Draft Riots of 1863 still fresh in memory, we may understand what scenes of terror and consternation the city has escaped.

The strikers justify their action by the averment that many of them were obliged to labor for fifteen and sixteen hours a day, including Sundays, for less than $2 *per diem*; that less than this $2 a day would not enable them to support their families, and that the hours of labor were too long and exhausting. Complaints of the supercilious hardness and pride of officials, and of the degrading insolence of higher employees, were also common. It was further asserted that the authorities of all the railroads were making common cause with those that still held out; and that in case of the success of the latter, the former would revoke the concessions they had so reluctantly made. Whatever may be the truth of these statements, it is certain that these Knights of Labor were so thoroughly organized and so determined, that they gained all that they really expected to win. The joy of success vented itself in cheers, ribbons, and brooms; the streams of travel resumed their wonted channels, and on the next day no visible trace of the disturbance could be seen.

No visible trace, we say. The invisible traces are burned deep into the hearts of thinking men, and many inquire whereunto all this will grow. Some, like the editor of the *Christian Advocate*, are unnecessarily blue, and augur unfavorably for the future. Others are disposed to seek for remedies that will do away with resort to violence, and earnestly recommend State boards of arbitration. The latter seem to be eminently wise; and especially if party politics can be prevented from obstrusion into them. But, in any case, physical coercion — except in the enforcement of statutory law — should be sternly prohibited. If allowed, lynch law becomes supreme for the time being, and the very existence of free institutions is endangered.

Civilization, independent of Christianity, cannot continue. Men must look not only on their own things, but on the things of others. The Golden Rule and the second great commandment are the strongest bulwarks of society — or rather, we should say, obedience to them is. The mud-sill holds up the parlor furniture. If the former rots, the latter will be crushed in the downfall of the house. New York has some wretched and poverty-stricken districts, crowded with paupers and criminals, that are perpetual menaces to the municipality. They cannot be safely ignored. How to purify, uplift, and make them useful members of the Commonwealth, is a problem of gravest character.

The Christian Church, it is often said, is doing nothing for them. This is not true. All, or nearly all, that is being done, is done by different divisions of the one Church of Christ. That enough is not done, is true. People are discouraged by work that yields such slight apparent results. Many who are willing to help don't know how to go about the work. Some clergymen, like Rev. Heber Newton, really ridicule the ideas and methods of those who do work, but propose no working substitute. Education, writes one of the contributors to the newspaper in which the erratic Episcopalian's sermons are published, is a stronger force than Christianity — will do more for the masses — therefore educate them. Is it a stronger force? What is Christianity but a kind of education? Is there any system of popular education where Christianity is not? Is not governmental provision for popular education graduated by the spirit and degree of Christian thought and feeling permeating the community? As there cannot be milk without cows, or eggs without chickens, so there cannot be beneficent education without Christianity. There is milk, or something like it, from the rubber tree, and there are eggs deposited by snakes; but such milk and eggs are not nutritious to human beings. Neither does that education from which Christianity is eliminated develop an ideal man or woman. Its best efforts are caricatures or abortions. Sir Archibald Alison and Herbert Spencer have paid special attention to the influence of purely secular education upon moral character. The conclusion to which they seem to come is that it is neutral. It neither helps nor hinders — on the whole. Approximations to possible completeness are made only where divine knowledge is united with secular, and both are sanctified by the Holy Spirit.

Our cosmopolitan city presents problems hitherto unknown to Christian philosophy. The marvel is that the church — absorbed as so many of her members are in the struggles of worldly competition — should have wrestled with them as successfully as she has. Almsgiving, judicious charity, wise guidance, scientific sanitation, better dwellings, free libraries, reading-rooms, museums, and coffee-houses, a graphic but pure press, compulsory education of the young, provision for the instruction of adults, and technical education of adolescence — all, all are needed. But more is needed — absolutely needed. The Gospel of Christ, which is the power of God unto salvation to every one that believeth, is indispensable. It creates and crowns all other blessings. Conversation of this kind with police officials and criminal statisticians is common. What the former call "good people" are simply educated, gifted criminals — expert forgers, check-raisers, cracksmen, burglars, confidence men, whose talents if honestly employed might produce fortunes. The portraits of the eighteen hundred men and women that fill the Rogues' Gallery in Gotham are materials for profound study. "The shew of their countenance doth witness against them; they declare their sin as Sodom." Not one is a natural fool. Many exhibit traces of rare intellectuality. Some are of remarkable ingenuity. Secular education has left its trace upon them; but that divine instruction — that building-in of saving truth which composes the structure of true moral character — has been rejected by them, and their education has been the drawing-out of possibilities of evil. If judicious work wins blessing, then labor is prayer, is the dictum of Krupp of Essen. It is; but it is not the prayer of the Christian. The prayer of the believer is imploration for teaching, for help, for strength. It is also work in the light, labor in co-operation. In one sense — half the sense that makes whole truth — Christians do answer their own prayers. They see the need, ask Divine grace, and labor to supply the need.

LADY MISSIONARIES.

These, we doubt not, are the real opinions of all modern missionaries — of the re-enforcements for Bishop Taylor that will sail from New York very shortly; of Miss Delia A. Fuller, of Denver, Col., who has just been accepted for work in South India; and of Miss Susan R. Pray, M. D., of Brooklyn, N. Y., who is under appointment to Fuh-Shan in China. Human nature is the same "old coon" that it was five hundred or five thousand years ago. Even in Christian circles it growls against foreign missions, and only growls; it chatters about the heathen at home, and the superlative duty of saving them and only chatters. Believers who sympathize, think, plan, work, give, on the Christly plane, are men and women of different calibre. Doing most for the heathen abroad, they do most for the heathen at home. The light whose rays stream furthest into the darkness is most resplendent in its own near neighborhood.

Our Exchanges.

BY SITO.

Exceedingly Well Put. — There is no bigotry like that of "free thought" run to seed. — *New York Tribune.*

Think of This! — It is a solemn thought that we do not know how often a sin we commit may be repeated by others. — *Calcutta Witness.*

Have Patience. — The wise man is not quick to take offense. It is better to be deaf and blind to an intended insult than to be swift to resentment. — *Western Christian Advocate.*

Don't Fear, but Work! — Let doubting Christians dismiss their fears. The hostility of the world, the apparent perils and seeming reverses of Christianity are nothing, as against the promises. — *Southwestern Presbyterian.*

One Lord, One Word. — God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His word, or beside it in matters of faith and worship. — *Interior.*

So Thankful. — Things go in waves — some things. Sometimes the waves are longer and sometimes shorter. When they are crazes, fortunately they are shorter. Indications multiply that to the latter class belongs roller skating. — *Congregationalist.*

Just So! — Local option is the most difficult of all forms of temperance legislation for liquor men to oppose, because, in so doing, they array themselves against democratic principles and are forced to assume an attitude of defiance of the will of the people. — *Independent.*

A Wise Word on Labor. — Labor is honored as it becomes more elevating. The toil of a brute tends to brutalize, while work that demands thought, character and skill, is a means of endowing the worker as well as of adding to his possessions. — *New York Evangelist.*

Abolished the Office, but Left the Men. — The old Congregational churches used to have their "ruling elders." The office is abolished; but we still see men in special congregations who are given to the habit of ruling, though not always elderly. — *Christian Register.*

And So of Boston. — The facts are what curse us. Purify the city, and the papers will trumpet the fact to the world as they now repeat the monotonous story of the city's shame. Stop complaining that the reports are false, and clean up the town. — *Cincinnati Advocate.*

Settled at Last! — The discussions as to the length of sermons is an unending one. But some one has arrived at a safe principle in the matter, which is stated thus: "A sermon which is listened to with interest from beginning to end is never too long. A sermon that interests nobody is never too short." — *Presbyterian.*

Well Aware of It. — Notwithstanding the oft-repeated assertion that the ministry is losing its influence, it is felt after all that the opinion of a minister, of good repute, does yet have weight with a great many people, and these secularizers of the Lord's Day are well aware of it. — *Watchman.*

A Great Problem. — Among the practical religious problems of the hour, is that of learning how to interest and hold the so-called commercial men in every city, how to impress upon them the obligations they are under to Christ and His church, wherever they may chance to be. — *Advance.*

The Inevitable. — Disestablishment is inevitable, and the wisest course that the leaders of the Established Church could adopt would be the boldest. Let them take the advice of the *Pall Mall Gazette*, accept the inevitable, and come out of the conflict with all the honors of war. — *London Methodist Times.*

Nearer a Crime than a Misfortune. — It cannot be rightly regarded other than a public misfortune when our American life favors the accumulation in single hands of colossal fortunes of two hundred millions of dollars, or of half, or even one-quarter, or one-tenth or twentieth of that sum. — *Congregationalist.*

Too Good to be Lost. — Dr. Mutchmore was once out riding when a cur flew at his buggy and followed him with angry demonstrations. The Doctor looked at him benignantly and remarked, "As a dog, you are a good dog, but it seems to me that you are not making a good use of your talents." — *Interior.*

A Way to make Newspapers Wholesome. — If the large proportion of the community who are high-toned, very sensitive in regard to what they permit themselves to read, and more so as respects what goes to their sons and daughters, will only do — what they can easily do — make their rebuke of sporting columns, and "Downe-Taber columns" distinctly known, there cannot be other than large as well as good results. — *Christian Leader.*

Miscellaneous.

THE GREAT WEST IN THE NEW ORLEANS EXPOSITION.

BY BISHOP W. F. MALLALIEU.

IV.

When it was proposed to admit Louisiana to the Union, Josiah Quincy, who was then a member of Congress, in a speech which he made in opposition to the measure, said, among other equally absurd and foolish things, "Why, sir, I have already heard of six States, and some say there will be, at no great distance of time, more; I have also heard that the mouth of the Ohio will be far to the east of the centre of the contemplated empire." To this very wise and astute Bostonian, who had also graduated at Harvard College, and very likely had been a medal scholar in the Boston Latin School (and after all that what is there more for a human being to know or learn?), all this talk about six new States, and an empire whose centre should be west of the mouth of the Ohio, was simply superb nonsense. Well, Mr. Quincy had his say, and after many years was gathered to his fathers; but time and destiny and Providence are not subject even to the Quincys, and so, at the present day, instead of the six impossible States, there are some ten or a dozen, and the centre of our present empire is west of the mouth of the Ohio; in fact, to some of our people, the mouth of the Ohio is away down East.

Let any one think of California, Oregon, Texas, Minnesota, Iowa, Nebraska, Kansas, and all the others, and see in the light of the present how utterly foolish was the talk of this wise man who got into a hole in the ground instead of climbing to the bright hill-tops of faith and hope when he would forecast the future. It is well for us to remember the mineral wealth of this section of the country west of the Father of Waters. In these exhibits we discover evidences of the possession of unbounded resources. Already hundreds of millions of gold and silver have been produced, and there is good reason to suppose that still more abundant stores of the precious metals await the toils of future generations. One could spend a week in the study of the collected specimens of minerals here displayed, and find something of surpassing interest at every step. Perhaps it would not be going too far to say that almost all the known minerals of earth are here spread out for the inspection of the curious and the learned. It would take columns of space to enumerate the names. No one can look upon them with any degree of care without being impressed with the absolutely limitless resources of the western half of our country. Among some of the very curious affairs on exhibition from Nevada are plaster casts of what the Commission tells us are elephants' feet and human feet. Dr. Barrett, of Middletown, Conn., dear old crank that he was, became so infatuated with tracks in sandstone that he could at last see them in granite, gneiss, and almost in the moon. Dr. Barrett is not without his disciples in these modern times. Here are the foot-prints of men, so we are told — foot-prints about twenty inches long, and about eight broad at the ball of the foot — and absolutely they are more like the imprint of a huge oyster shell than of a human foot. When you ask, "How do you know it is a human track?" the man in charge says, "Because the tracks of all animals have claws;" you say in reply that this is not true of pigs, oxen, horses, and he reluctantly agrees. Then the tracks of elephants are only such when common-sense is thrown away and imagination runs wild. There are no such cranks as geological and other scientific cranks. But the man gave himself clear away when subsequently he showed a piece of coarse sandstone a foot square and two inches thick in which was imbedded a bit of board, containing a single rusty nail, and said that he was absolutely certain that the sandstone encasing the bit of board had formed within fifteen years. The simple truth seems to be that most dates founded upon supposed geological facts are purely fictitious, and any man who believes in them is not wise.

The mineral wealth of the West is almost eclipsed by its other products. Wheat, corn and the other cereals and grasses prove that in the future vast populations may be sustained on these immense and now sparsely populated areas. Here, for example, is wheat, hard, solid, heavy, raised in Nevada, fifty-two bushels to the acre. No handsomer wheat was ever gathered into any garners, and there is no end to the possibilities of production. Lands where the cereals and grasses are produced in abundance are not only adapted to supply food for man, but also for domestic animals. Hence we find that in all these States, now under consideration, flocks and herds have increased with the utmost rapidity, and have been developed to an undreamed of and almost immeasurable extent within a very few years. Here in the Exposition, on every hand, are the tokens of every form of material prosperity, and these are but just the beginnings.

It is pleasant to note that the higher interests of life are not forgotten. The handiwork of ladies, from the most elegant paintings and the most delicate embroidery, up or down to the craziest kind of a crazy quilt, show that women of rarest taste and culture have their homes in these lately civilized and settled portions of the Union. It is also manifest that the school and the church are not neglected. Massachusetts in a freak of foolishness sold out for a song her one hundred and fifty thousand acres of land, donated a few years ago for school purposes by the general government; but most, if not all, these Western States had more wisdom, and their school fund in many cases is productive of great revenues and prospectively of a much larger income in the future. Any man who assumes that the pioneers are a rude and careless people in regard to education, will miss the mark. Poor preaching and poor teaching would better seek some other region than the great West. Brains, vigor, push, will be found in the West as really as in any part of the country, and this is emphatically demonstrated in this Exposition.

I close this series of articles by the expression of the wish that it could have been the privilege of every reader of ZION'S HERALD to have seen in detail this magnificent bringing together of so many of the exceedingly diversified products of our grand and glorious country. Every thoughtful mind would have been incited to great and special thankfulness for the mercies and blessings of the past, for the boundless gifts of the present, and for the magnificent prospects of which the future seems to afford the sure and abiding promise. And futhermore, it must be that thoughts such as these would naturally lead the minds of sincere and earnest patriots and Christians to feel the need and importance of a perfect consecration of all energies of mind, soul, and body to the one sublime purpose of holding this nation fast anchored to the throne of the eternal God. So that our nation may be indeed a people whose God is the Lord.

DOES THE BIBLE TEACH EXCLUSIVE IMMERSION?

BY REV. G. F. ARMS, A. M.

[Concluded.]

The favorite proof text of the immersionist is: "Therefore we are buried with him by baptism." This passage, wrested from its connection, and mutilated, is his clincher. It is taken from Paul's great argument for salvation through faith in Christ. Taken in its connection, examined under the most candid and thorough exegesis, does it prove what the immersionist claims?

The immersionist likens the submergence of the body in water to the burial of Christ in the sepulchre; and the emergence of the body from the water to the resurrection of Christ. In that case, baptism is the symbol of the death, or burial, and resurrection of Christ. But the Bible makes baptism the symbol of the inward cleansing wrought by the Holy Spirit. Here is strong evidence that the immersionist's interpretation is wrong. We examine further. "Buried with him by baptism *into death*." That teaches a literal burial of the physical body in water, does it? The passage and its connection read: "How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed."

If the burial is a literal burial of the physical man, then the "death" is the literal death of the physical body, and both the planting and the crucifixion are literal. That the death and planting and crucifixion are figurative, is evident; yes, and the burial also. Notice — buried with Him *into death*. A thing is never buried until it is dead, and it is the thing dead that is buried. Now, what is dead — the physical body? By no means. It is the "death of sin;" and again, "that our old man is crucified that the body of sin might be destroyed." That makes it positive that "the body of sin" is the thing dead. The thing buried is the thing dead. Then the physical body is not buried, but the "old man," the "body of sin." And is the "body of sin" buried in water? By no means. "Buried with him by baptism *into death*." A body buried into sand, the sand covers it; into water, the water covers it; into death, the death covers it. The plain, simple, and only common-sense meaning of this favorite passage of the immersionist is that the believer's sinful nature, termed the "old man," or "body of sin," being put to death, is buried in the atoning death of Christ. And, thank God, the body-of-sin buried into His death is buried forever.

One other term remains to be examined, that is "baptism." "Buried with him *by baptism* into death." Does it mean the baptism of water, the submergence of the body-of-sin, and the resurrection of the new man by the power of the preacher's arm? Or is the term used to signify the agency of the Holy Spirit in causing the *death* of the body-of-sin? The latter is the only meaning which consistency can admit. It is in harmony with the resurrection in newness of life, and with the whole line of thought in its connection. A sound exegesis gives for "buried with him by baptism into death," simply this: The death is the figurative, or mystical, death of the body-of-sin. The burial is the burial of the thing dead, the mystical burial of the body-of-sin into the death of Christ, Christ's atoning death covering man's sin. The resurrection is the mystical or figurative rising in newness of life, and the baptism is the expression for the agency of the Holy Spirit in accomplishing this work. This being the only plain, fair, and consistent meaning of the whole passage, taken in its connection, the immersionist finds here no proof of immersion. The passage obviously has no reference to the form of water baptism.

Well, the immersionist says: "If immersion cannot be proved conclusively from the prepositions *ek* and *eis*, or from the verb *baptizo*, or from the 'burial by baptism,' we read that Christ was baptized *in* Jordan, and straightway coming up *out of* the water." Perhaps some other meaning than immerse can be twisted out of "into" and "out of," or from *baptizo*; but taking the most natural and obvious meaning, it is plain that Christ was immersed. We are to follow Christ. He could not have been baptized in two or three ways. If He was immersed, we must be. For there is but "one Lord, one faith, one baptism."

Here we come to the main point of controversy between the exclusive immersionist and others. The immersionist makes the one baptism refer to the symbol instead of the essence, and would thus prove one mode of water baptism. Evidently the reference is not to the form of applying the water, but to the one Lord who died for all, the one faith in the only Name, and the one baptism, the cleansing wrought by the Holy Spirit, the one way whereby man is saved. The immersionist's success in his position has been chiefly due to his begging the question. He assumes the very point to be proved, by saying that there can be only one mode of applying the water. We know that the baptism in its essence is one — the one cleansing by the Holy Spirit. But did Christ design the outward symbol to have one invariable form, or did He intend the outward form to be so varied as to render it under all circumstances the most fitting symbol of the thing signified?

This must be determined by the third canon of interpretation. When the words of any one are capable of being understood in various ways, that interpretation is right which is most in harmony with the well-known views, or character, of the speaker. If Christ in His whole teaching and practice laid great stress upon the observance of a particular form, then the immersionist, the stickler for form, is correct. On the other hand, if He taught that "we should serve in newness of spirit and not in the oldness of the letter, for the letter killeth, but the spirit giveth life;" if His strongest rebukes and bitterest denunciations were upon "scribes and pharisees, hypocrites," because they laid great stress upon the form, but regarded not the spirit; if nowhere else by act or word Christ taught that the exact form was essential and required its careful observance, then it is unreasonable to think that He wants an exact form invariably used in baptism. If Christ, like some great and wise men, were eccentric, then He might be particular in regard to the exact form of administering baptism, while indifferent to the form in every other instance. But Christ was not an eccentric. Every requirement He made was consistent with the whole tenor of His character and teaching. Christ was not particular in regard to the form in any other instance, He could not be in regard to baptism. Had He desired it, He could by just a word have required immersion invariably to be used. That word was not given. The well-known character of Christ renders it certain that he who so varies the form as best to maintain the spirit of the command, "Go baptize," is more truly obeying his Lord than he who by strictness in following the letter kills the spirit.

We give the following additional reasons for believing that Christ purposed to have the form of the baptismal ordinance varied. It is inconsistent with the well-known character of Christ to institute a cast-iron ordinance obligatory upon all His followers, which would be comparatively easy for the strong and well, but for the old, the crippled, the sick, would be extremely difficult, if not impossible. That is the difficulty the exclusive immersionist meets. Again, immersion is very easy in a warm climate, but in a cold climate it is very disagreeable and even dangerous for the greater part of the year. Again, there are circumstances where immersion is impossible — on the battle-field, in the hospital, and the sick-room. Can it be that Christ places so much stress upon the form that He would deny the poor penitent who finds salvation in his last moments, the sacred rite of baptism? Nothing could be farther from the truth. The wisdom and justice of Christ render it certain that He would not institute an obligatory ordinance which would favor the strong against the weak, the well against the sick, the people of a warm climate against those of a cold. He knew how, and he would institute an ordinance which would be adapted in equal justice to all.

The immersionist makes no effort to remove these difficulties, except the difficulty of climate. That in some cases he would obviate by using a baptistery. But Christ, he tells you, was baptized in a river. If there is any authority for changing a river into a tank, there is authority for any other change which does not violate the essential properties of the ordinance. It is really amusing to hear many immersionists use the Roman Catholic's doctrine of penance in defense of immersion. They tell you that immersion, being much more difficult, is more of a cross; therefore it must be better.

The recently discovered manuscript "Teachings of the Apostles" witnesses that the apostolic church did not practice exclusive immersion! Following the spirit instead of the letter, they retained the essential properties of the ordinance, while so varying the mode as to render it applicable in all cases. This every person who truly obeys Christ in the spirit of the ordinance will always do, while the mere formalist will continue to be an immersionist.

There is one more canon of interpretation by which our conclusion must be tested before we can know that it is correct: Every principle of interpretation is universal; it must apply to all Bible truth. Error surely results from interpreting by a rule in one case which cannot be followed in every other. Christ instituted two ordinances — baptism and the Lord's Supper. If one ordinance must be observed just as Christ gave it, the other must also. If we more truly keep the spirit of the Lord's Supper by adapting its method of observance more to our ways than by observing it just as Christ and His apostles did, so may we of baptism. If the mode of baptism is invariable, then the Lord's Supper must be celebrated in the evening, beginning the ordinance with feet-washing, admitting only men, using unfermented bread, and taken reclining on couches around a table. Such a principle of interpretation of Bible teaching leads to all manner of absurdity. The universal principle is to vary the form so as best to follow the spirit of the teaching.

Seeking a complete knowledge of the subject, taking that meaning of baptism which gives harmony and good sense in all the passages where used, interpreting according to the well-known character of Christ and by a universal principle, it becomes certain that exclusive immersion Christ never designed. The conclusion is clear, that immersion may be well whenever practicable, but there are times when varying the mode to sprinkling or pouring, renders it truer obedience to the command of Christ.

LETTER FROM NEW ORLEANS.

BY REV. L. P. CUSHMAN.

The eighteenth session of the Louisiana Conference began Jan. 28, Bishop Bowman presiding. This was the first time the Bishop had met the Conference, but his administration gave uniform satisfaction. The evidences of growth in the Conference during the past year were abundant. A class of nineteen was received on probation, and a class of twenty-three was continued on trial. The membership reported showed an increase of over five hundred over last year. The infants and adults baptized numbered 2,582, being an increase of nearly six hundred. Twenty-four new churches and seven new parsonages were reported, over half of these new churches being on the New Orleans district. The increase in church property was over $18,000, while the increase of debts was a little over $2,000. In our Sunday-school work there was an increase of seventeen schools, 824 officers and teachers, and 1,475 scholars. This increase in our Sunday-schools is due largely to the influence of a number of Sunday-school institutes or conventions, inaugurated and held by Bishop Mallalieu and Dr. Gillet.

Dr. Hartzell was unanimously elected secretary for the twelfth session. Dr. Albert was the statistical secretary. To the credit of the Conference let it be said that all the statistical reports were in the first day. The Gilbert Haven School of Theology and New Orleans University received the enthusiastic endorsement of the Conference, which has already paid over $3,500 to this institution, and $2,000 were apportioned to the different charges, to be paid June 22 at the laying of the corner-stone of the new building. In the benevolent collections there was an increase all along the line.

Dr. Spence, the newly-appointed assistant secretary of the Church Extension Society, was present, and made his first speech to an annual Conference after his appointment. He successfully answered the question, how to increase our Church Extension collections. The citizens of Monroe, colored and white, manifested a deep interest in the Conference. This writer, for the third time during a residence of eight years in the South, occupied one of the pulpits of the Methodist Episcopal Church, South.

Now for some items. Messrs. Moody and Sankey have just closed a series of revival meetings in this city that have stirred the hearts of Christian men and women as they have not been for years. During these days of evangelical services large numbers of both white and colored were converted to God and placed under the watch-care of some Christian church.

At the ground-breaking of the New Orleans University Bishop Bowman inaugurated a new plan for raising money. A good-sized stake was driven at each corner. The bishop gave four strokes, each stroke to represent $25. The movement was contagious. Bishop Mallalieu, Bishop Walden, Drs. Rust, Hartzell and Albert, Prof. A. F. Hoyt and many others gave one or more strokes at the different corners. The amount thus subscribed was nearly $3,000. A more interesting and impressive scene is seldom witnessed.

At the fourth session of the New Orleans district conference, the committee appointed to examine the local preachers in the first year's course of study had in the class some men advanced in life who while they were men of fair native talent knew but little of books save the Bible, Discipline and Hymnal. In the course of the examination the committee asked one of these old brethren, "What is English grammar?" "English grammar," said the brother, at the same time scratching his head, "am dat unknown power ob Almighty God dat hab neber been discovered by man, but sometimes bubbles up on de top ob de watter." This answer was given without the least hesitation. Passing along, the committee asked another of these old brethren: "How many parts of speech are there?" And this answer was given: "On dis question I is not clear; I node dar am three." "What is the first?" asked the committee. "De fust part ob speech am dat power ob God dat puts a sinner under conviction on account ob his sins." I have heard both of these men preach with profit and pleasure; they know nothing about English, Latin or Greek grammar, but they have the faculty of statement and illustration by which the simple, yet great and grand truths of the Bible are made to stand out with marvelous distinctness, and so to press home these truths upon the hearts and consciences of sinners as to put them "under conviction on account of their sins." If Methodism is to retain her grip upon the unlettered and poor of this continent, she must have a class of men full of faith and the Holy Ghost who will be willing to go among the poor, take the fare of the poor, and preach to them through the spigot of their own language.

At a recent love-feast I heard this testimony from a mulatto woman about sixty-five years old: "Broders an' sisters, I'se been tinking all dis day ob de goodness ob de Lord to me, an' my heart hab been bubblin' over wid pure clear love for Jesus. I was born in old Virginia. My moder was a black woman, an' after I was born she was despised in the eyes ob her mistress, an' we were sold to anoder man. When I was ten years old I was sold agin, an dis time dey tuck me away to dis city. I was a house servant till I was eighteen years old. My master was awful trifling, but de Lord he tuck care ob me. I was den put in de cane-field an' I work in de field six years, when I married John, an' John married me. I was John's wife, an' John was my husband; for twenty-four years we was like two doves in one nest. I neber call John a name, an' John neber call me a name. One day John tuck sick, an' he was awful sick. John say, 'Honey, don't leave me;' an I say, 'No, John, I stay wid you.' One morning John say, 'Honey, dis day you an' I part. I go, an' you stay. I see de crown; it am for me;' an' just as John spoke dis word about de crown, de chariot ob de Lord swung low an de angel help John into de chariot, an' he went home. John is up dar where dar am no sorrow. I is down here, an' I s'pect to stay here till de Master call me. I am John's widow, but de Lord Jesus am my husband." The perfect naturalness with which this testimony was given, I cannot describe. To say that such persons have no just conception of the marriage relation, is as far from the truth as the East is from the West.

OUR M. E. CHURCH BETHEL AND ITS WORK.

When the Saviour called His chosen twelve to accompany Him in His journeyings and preach His gospel to the world, He selected them almost equally from land and sea, several Galilean seamen dividing with landsmen the honors and duties of apostleship, and all down the ages many great and good men have been found among those that "go down to the sea;" and yet not always have their claims to equal privileges with landsmen been conceded; even in Christian churches the social ban has not been entirely unseen. The sailor returning from his long and perilous voyage, or tarrying awhile in foreign lands, has found few churches to offer him equal privileges with resident worshipers; sometimes a back seat or a place in the seamen's corner has been offered him, and occasionally a Bethel with open doors has invited him to enter and worship God with other seamen; but it remained for our M. E. Church Bethel in East Boston to inaugurate a reform here, and invite the sailor to worship God with them in their own church, sit with them in their pews, bow with them at their altars, and commune with them with the world's Saviour, the church paying the bills and presenting the only case of a self-supporting Bethel on this continent, if not in the world. Father Taylor's famous Bethel was never self-supporting, but was sustained by the Boston Port Society, while the Bethel on Hanover St., from whose tower the only Bethel flag in the city is flying, has behind it the wealth and influence of the Baptist denomination of the whole State.

Our church was easily interested in seamen, for in its board of trustees are four men who went to sea an average of twenty-five years each, and in its official board eleven men who followed the sea for twenty years each, while many of its oldest and most respected members are ex-seamen, not river boatmen, fishermen or coasters merely, but deep sea sailors, who have "rounded Cape Horn," traversed every ocean and circumnavigated the globe, and who, understanding the perils to which seamen are exposed, are earnestly praying that the "abundance of the sea may soon be converted to God."

The career of our Bethel has been brief, but very successful. In blessing the sailor, the church has been wonderfully blessed and strengthened. Its present membership is over five hundred, comprising fourteen different nationalities. There are in East Boston over two hundred Protestant families of seamen; 135 of these families are directly connected with the Bethel, and many more indirectly. One hundred of our members go to sea, and for the last three years more than fifty have been constantly on the ocean. We have nine services on the Sabbath. At all of these some seamen, native or foreign, are present, and during the last year more than 2,500 different foreign seamen were present in our church, some but once, others many times. Numbers of them come to our altars and seek the Saviour, and with renewed hearts and changed lives embark on their respective voyages, sailing on every sea and carrying the news of their redemption to their homes in distant lands.

Few churches have such a scattered membership. We have one exhorter preaching in Australia, two on a steamer between Liverpool and Africa, one in Glasgow, six in Liverpool, twenty in steamers between Boston, Glasgow and Liverpool, one missionary on a St. Domingo packet, one in Greece, one colporteur in Chicago, two supplying churches in Boston, one evangelist laboring in New England and six young men who man the missionary boat "Glad Tidings;" we have members in government service as light-keepers in Boston and Gloucester harbors and Wood's Holl, also a soldier at Fort Warren and an officer on the government Training Ship, one lady missionary in Maine, one exhorter at Cape Breton, who holds meetings among the miners, and a soldier in the Canadian army who holds gospel services among his comrades.

Many seamen who have commenced the Christian life with us the last eight years, now sleep in ocean graves. And every wintry storm that strews our coast with wrecks, brings sorrow to the hearts and homes of some of our membership. The Sunday before the ill-fated steamship "Bohemian" sailed on her last voyage, many of her crew were in our church, and kneeling at the altar of prayer, sought and found the Saviour, and while their hearts were all aglow with love to God, they left our harbor, but never reached an earthly port, going down in mid-ocean ere the dawn of another Sabbath. Since our Bethel flag was first unfurled, hundreds of these sons of the sea have been hopefully converted, repaying us a thousand-fold for all our efforts in their behalf and encouraging us to labor on in this our chosen field. To the cause of seamen and the churchless masses we have pledged our earnest efforts, our money, and our prayers. Our board of trustees have reconsecrated our enlarged and beautified church to its Bethel work, stipulating in the transfer deed that it shall be open for seamen of every clime forever; the episcopal boards of several consecutive Conferences have endorsed the action of their predecessors in re-appointing our pastor, and under his wise and faithful leadership we are confident that the successes of the future will greatly exceed the past. Our Bethel is in the front rank of successful Methodist enterprises; we have a continual revival, scarcely a meeting from January to December that sinners are not found seeking Christ.

Our "World's Christian Mission" is a unique institution peculiar to this church It includes a free reading-room and library of over 1,100 volumes for seamen and others, an organized company of young men who are working for their moral and spiritual good, also a band of Christian women who are doing the same service for the families of seamen and all others outside church lines, visiting the "fatherless and widows in their affliction," the stranger, the sick and poor, soothing their sorrows and ministering to their necessities, and when their temporal wants are supplied, pointing them to the world's Saviour. This is the way we "reach the masses" 3,460 were present at our services Sunday, Feb. 7, and 3,690 Feb. 14. We also have sailors on nearly every sea and in home and foreign ports circulating Bibles, Testaments, tracts, etc., and our young men visit the shipping at the wharves and in the harbor every Sabbath morning, distributing religious books and papers and holding gospel services. The cost of this department of our work is over $2,000 per year.*

Our Sunday-school is in a very flourishing condition; it has a membership of 800, with an average attendance of over 500. We have fifty-six classes, all supplied with faithful Christian teachers; 316 of our membership are members of the church; 298 are seamen, or belong to the families of seamen. We have 168 mission children and 82 orphans, an infant class 130 strong, and frequently more than 100 of them are present. All our trustees and all the members of our official board are engaged in the Sunday-school, and cordially co-operate with our ever-faithful pastor, Rev. L. B. Bates, who has endeared himself not only to the church, but to the community at large, Catholic as well as Protestant, by his self-denying efforts to reach and save that half of the population of our island who care not for churches or ministers until overtaken by some great sorrow, or their Christless homes are visited by sickness or death.

GEO. WRIGHT.

* See history of the World's Christian Mission, which can be had free by addressing the pastor, Rev. L. B. Bates.

Our Book Table.

EUROPE IN STORM AND CALM; Twenty Years' Experiences and Reminiscences of an American Journalist, by Edward King, Springfield, Mass. Published by C. A. Nichols & Co., and sold only by subscription. Royal octavo, 849 pp. We have had "Thirty Years in the Senate" and "Twenty Years in Congress;" now we have twenty years in Europe during a period of extraordinary interest. The volume is a thoroughly interesting one. Mr. King is one of the most brilliant writers among the European reporters for our American papers. His long residence in Europe has given him a rare opportunity to gather facts about the rulers and the people of the different European nations, and to witness remarkable historical incidents. He gives with considerable fullness the dramatic story of the Second Empire in France; also, a good epitome of the parallel English history and the political and social movements throughout Europe. His descriptions of the leading statesmen of the day are very graphic and entertaining. The work has a hundred illustrations from designs by Felix Regamy, of Paris. It is rarely that so really instructive and entertaining a book is found upon the list of the subscription agent. No one purchasing this volume will regret the outlay.

IN THE KING'S GARDEN, by James Berry Bensel. Boston: D. Lothrop & Co. $1.00. The volume takes its name from the first and longest poem. Mr. Bensel shows in his verse the true poetic fancy, with a grateful rhythmical melody. He is said to have received a pleasant recognition from the late Mr. Longfellow. The present work has a number of quotable poems, with occasional verses of exquisite beauty.

WE TWO: A Novel, by Edna Lyall, author of "Donovan." New York: D. Appleton & Co. The same actors appear in this volume as in the former from the same writer. The author shows how unlovely a certain kind of professed Christian can render revealed religion, and pictures a sincere, misunderstood, amiable unbeliever. Neither character does justice to the class represented. We heartily accept the author's moral, that true faith needs not to be supported by persecuting laws and unjust restrictions. But we fear the tendency of the volume is to confirm the cause of secularism, which the writer thinks is the result from the over zeal and denunciatory spirit of an uncharitable professed Christian. The story is a strong one, and is told with much dramatic power.

From Cassell & Co. we have, ADAM'S VOW; A Tale of Kirk and Covenant, by Annie S. Swan. 12mo. This is a well-told tale of the days of persecution in Scotland, at the beginning of the seventeenth century. It is true to the records of those days of Christian heroism and suffering, although the particular incidents are fictitious. The story is told with much power, and is a wholesome reproduction of those days of faith and martyrdom.

From the same House, in their National Library, published in paper covers, at 10 cents each, we have "The Autobiography of Benjamin Franklin," Lord Byron's best poem, "Childe Harold's Pilgrimage," "The Man of Feeling," by Henry Mackenzie, and "The Complete Angler," by Izaak Walton — all books well known, and of perennial interest.

In the Rainbow Series, published by the same House, at 25 cents each, we have MORGAN'S HORROR. This tale is full enough of incident and excitement for the most exacting taste.

John B. Alden, New York, issues a neat edition of James Anthony Froude's HISTORICAL ESSAYS, for 50 cents. This volume contains eight of the lectures, and papers prepared for leading English periodicals, by this able writer, and gives them to the American reader for a very small price.

THE CHALDEAN MAGICIAN, by Ernst Eckstein. Translated from the German by Mary J. Safford. New York: Wm. S. Gottsberger. This is a story of true and triumphant love in the days of Diocletian, in the third century, in Rome. The story illustrates the character, modes and success of Oriental workers in magic, and the confidence and terror awakened by their arts.

In the Household Library series of D. Lothrop & Co., Boston, we have, WITHIN THE SHADOW, by Dorothy Holroyd. Paper covers, 50 cents. This is a well-written story of discipline and its purifying results. It is a wholesome religious tale, impressing its excellent moral in its recital.

Carrigues Bros., Philadelphia, publish RAMBLINGS IN BEULAH LAND: A Continuation of Experiences in the Life of Jennie Smith. Paper covers, 25 cents. This little volume is the publication of the daily diary of this consecrated woman, recounting the incidents of her unceasing evangelistic work by the wayside, in the sanctuary and on camp-grounds, and her constant reliance upon the grace and providence of God.

John F. Hood, of Philadelphia, publishes PRECIOUS HYMNS FOR TIMES OF REFRESHING AND REVIVAL, as selected by Rev. Thomas Harrison, and arranged to appropriate music by J. R. Sweney and W. J. Kirkpatrick. 12mo, 35 cents. The volume is a compilation of the hymns and tunes used by the successful evangelist in his work.

Estes & Lauriat, of Boston, publish, in their series of Household Manuals, FOOD MATERIALS AND THEIR ADULTERATIONS, by Ellen H. Richards, of the Massachusetts Institute of Technology. 16mo, 183 pp. Every housekeeper should study this little hand-book. It is written by an expert in chemical analysis, and one who has devoted her studies to these very practical subjects. She shows the exposures to disease arising out of bad sanitary conditions in the home, and especially from the many frauds practiced in the sale of provisions, and the deterioration to which they are exposed. It is an excellent text-book for the study of the housekeeper.

Robert Carter & Bros. issue RICHARD AND ROBIN, by Mattie B. Banks. Illustrated by Rose Muller. 16mo. This is a neat story for young lads, full of interest and wholesome lessons for life and conduct.

Magazines.

The *Atlantic* for March is an unusually interesting number. Dr. F. H. Hedge, one of the few living Americans who knew and conversed with Goethe, has an instructive paper. "Classic and Romantic," in which he clearly defines the difference between these two terms as applied to periods of literary history. Prof. Justin Winsor, librarian at Harvard University, contributes a scholarly paper on "Americana," condensing a wealth of valuable information into its few well-written pages. John Fiske gives another of his masterly summaries in "The United States after the Revolutionary War." Mr. Scudder has a timely biographical sketch of the late Elisha Mulford, author of some standard works in political economy, "The Nation," etc. Dr. Holmes charms us with his account of how occasional poems are penned, and supplies two of his admirable samples. Col. Higginson tells us something more about Grant, and yet we are not weary of this subject. Henry Van Brunt has a solid paper, "On the Present Condition and Prospects of Architecture." All will welcome the new instalment of "In the Clouds," which reveals the wonderful powers of Miss Murfree in her special field of fiction. In "A Shakespearian Scholar" we find a kindly critique on Richard Grant White; the other critical paper reviews the life of Gen. J. E. B. Stuart. "Tennyson, the Conservative," deals with his lordship the poet. Mr. James' "The Princess Casamassima" will have attractions for his many admirers. The other papers, short stories, etc., are good, and round out the excellences of this issue.

That handsome and admirably-edited new journal for the young, *Our Youth*, has reached its fifteenth number, and maintains its high order of excellence. Competing without the aid of illustrations with other excellent periodicals for youth which have this additional attraction, it has to depend solely on its literary merit and attractiveness to win its way to success. This it is doing; and what else could we expect it should do, but secure a great host of young admirers, with Dr. Vincent selecting what shall be put before them: It is of most convenient size, giving sixteen pages of the best of entertainment and instruction at each weekly visit, elegantly printed on good paper, and published for the nominal price of $1.25 per year. Send for a sample number to Phillips & Hunt, New York; or, better, send in your subscription at once, and get treble your money's worth during the year.

The March *Lippincott's* is well filled with literary attractions that are doubly attractive from the handsome form in which they are laid before us. Besides its two serials, we find here a charming bit of modern folk-lore in "Long-Games and Myth-Dramas at Washington," by W. H. Babcock. Laurence Hutton, who ought to know whereof he writes, tells us that the critics are agreed that "The American Play" is yet to be written. Have we then the coming American Shakespeare somewhere within our broad domain, running bare-foot in our streets, or crying "books of the opera" to some metropolitan audience? "As I came down from Lebanon," a poem by C. Scollard, would make an excellent piece for a Sunday-school concert recitation. "Perchance to Dream" is a short story for those who have spare time to dream. "The One Pioneer of Tierra del Fuego" is a thrilling true story. "Our Monthly Gossip" discusses: "Is New York our Literary Capital?" answering in the negative; "A New Society Wanted" to guide fledgeling poets to other legitimate callings; "On a Text from Mr. Howells;" and "Co-operation in Little Things."

The Sunday School.

SECOND QUARTER. LESSON I.

Sunday, April 4.
John 1: 1-18.

BY REV. W. O. HOLWAY, U. S. N.

THE WORD MADE FLESH.

I. Preliminary.

1. GOLDEN TEXT: "*The Word was made flesh, and dwelt among us*" (John 1: 14).

2. THE FOURTH GOSPEL was written at Ephesus probably, and towards the close of the first century (possibly A. D. 85 or 86). It bears a later date than any of the Epistles, and, were the books of the Bible arranged in the order of their composition, would stand at the end, or near the end, of the Sacred Canon.

To the most casual reader this Gospel presents many striking marks of difference from the other three, and these peculiarities are due, in part, to the circumstances under which it was written. When the earlier evangelists wrote, Jerusalem was in all her glory. Under the shadow of her temple the Christian Church was holding its first councils, and struggling hard to maintain a foothold in Judæa. Paul was carrying the Gospel into strange lands, and supplementing it with his immortal Epistles. But when John wrote, great changes had taken place. The Holy City had fallen. The fabric of Judaism had been shattered and overthrown. Ephesus, the splendid capital of Asia Minor, had become the centre of the Church of Christ. Paul had finished his course, and sealed his testimony with his blood. The name of Peter, too, had been enrolled among "the noble army of martyrs," and John alone had reached "the evening of the apostolic age," the last survivor of the heroic band. Christianity had steadily advanced, despite the enmity of the civil power and the assaults of persecuting hatred, and was rapidly leavening the morals and opinions of mankind.

But a new and more dangerous foe threatened its further progress. Heresies had arisen, controversies had sprung up, creating schisms and parties in the church. The Alexandrian philosophy, with its subtle distinctions and mystical abstractions, was spreading over the world, and corrupting the purity of doctrine. The works of Philo, who described a very different Logos from that which St. John afterwards taught, were in circulation. Cerinthus had opened a school at Ephesus, and was teaching, among other errors, that Jesus was the real son of Joseph and Mary. The times demanded a new exposition of the Christian system of belief, a work that should be both a Gospel and a treatise — a Gospel suited to the matured condition of the church, emphasizing rather the spiritual than the human and popular aspects of the Saviour's life; a treatise, too, which while refuting the errors of the prevailing philosophy, should also establish forever in the Church the doctrine of the essential deity of her Lord.

Under these circumstances, and, according to tradition, at the request of the Ephesian Church, the Fourth Gospel was written. It contains selected incidents rather than a complete biography of the life of Christ, and thus forms an historical supplement to the first three. The heresies of Cerinthus, of the Ebionites and the Docetæ are decisively answered in the first fourteen verses of the first chapter. Its dogmatic purpose is evident throughout, and is summed up in the closing words: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name."

That this Gospel is the genuine work of the Apostle John has never been seriously questioned until the opening of the present century. Since the publication of Bretschneider's *Probabilia* in 1820, the controversy has at times waxed fierce, the Tubingen school having been especially conspicuous in it, and maintaining that the date of the work cannot be fixed earlier than A. D. 160, and is not therefore the work of "the beloved disciple." The result of the controversy has been such as to confirm the faith of the church. So great a mass of evidence has been brought to light from early authorities that, to use the words of Ewald, "at this moment the facts are such that no man, who does not purpose knowingly to choose error and to reject truth, can dare to say that the Fourth Gospel is not the work of the Apostle John."

II. Introductory.

Not from Abraham, nor from Adam, does John derive the origin of his Lord. He traces Him back to the remote "beginning," and to the bosom of the Father. He is the Eternal Word, dwelling with God, Himself God; the Maker of all things; the Source of all life. For man He is the Light, shining in a dark place, it is true, and not accepted by those sitting in darkness, yet still the true Light "which lighteth every man, coming into the world." John the Baptist was sent from God, but he is not to be confounded with the true Light; he was only a witness to the Light. The Light was in the world, but the world had no eyes to see Him. Even "His own," who had been prepared by centuries of promise to look for Him, "received Him not." Here and there a few welcomed Him; and were, by the Spirit's power, enrolled among the sons of God; being born again from on high. There could be no doubt of the actual manifestation of the Logos: "The Word was made flesh." He lived and moved in our midst, the Apostle declares. We were eye-witness of His glory — not a glory conferred by earth, but the glory which belongs to "the only-begotten of the Father, full of grace and truth." John the Baptist testified concerning Him, identifying Him as the One whom he came to herald. And from the rich plenitude of His grace and truth the disciples had been blessed. All honor to Moses by whom the Law was given, but Jesus brought "truth and grace." Human eyes have never gazed upon the invisible God; He has been "declared," or manifested, only by the Son.

III. Expository.

1. The Eternal Word (1-2).

1. In the beginning — before the acts of creation (verse 3); "before the world was" (17: 5, 24). The words assert by inference, if not directly, the pre-existence of the Word. **Was** — existed. When nothing had been made, the Word "was." In the opening of Genesis the allusion is to the initial point of time: "In the beginning God *created*," etc., a cosmic *Bereshith*. In John we are introduced to a state of existence which strictly had no beginning, a theological *Bereshith*; for, going back to the very first, to the earliest conceivable beginning, still the Word *was*. **The Word** — the Logos, identified, in verse 14, with the world's Redeemer. It is difficult to explain the meaning of this term, but its essential idea is manifestation. As the human mind reveals itself by words or speech, so the Eternal Mind reveals Himself by the Logos. God — the absolute, the self-existent, the invisible Jehovah — is far above the comprehension of finite minds; but, from all eternity, there has been immanent, or inhering in, the Divine Essence an image or similitude — "the brightness of His glory, the express image of His person." This image, or Eternal Word, is the perfect counterpart of the Infinite Mind, the Divine Essence in manifestation. By whatever ways, therefore, God has revealed Himself, whether in creation or in revelation, the Logos, or Word, has been the acting reality in every case. **The Word was with God** — therefore a distinct personality. The word "with" implies both co-existence and communion. "The face of the everlasting Word," says Liddon, "if we may dare so to express ourselves, was ever directed towards the face of the everlasting Father." Our Lord speaks of Himself as dwelling "in the bosom of the Father." Over this relation of Father and Son hangs a sacred veil which no human theory can pierce. **The Word was God** — not *God's*, not merely the organ of revelation, but God revealing Himself; not merely the agent in creation, but God creating. There is no hint here of subordinate, or derived, deity. The Word is absolutely God, and therefore "separated from all created existence by an impassable chasm" (Liddon).

The Old Testament Scriptures are full of the Logos. We read that all things were created by "the word" of His power. Our first parents heard "the voice" of the Lord God walking in the garden. The "Word of the Lord" which came to patriarchs and prophets, the "Angel of the Covenant," the "Wisdom" in Job and the Proverbs — in a word, all the manifestations were of the Logos. The later Jewish commentators were accustomed to personify the Word. But before John's day the Jewish philosophers at Alexandria had seized upon the term. They made the Logos the centre of their theophanies, but they so blended the Hebrew conception with Greek ideas and Oriental fancies, and so deeply shrouded it in the mist of speculation, that its truth and practical value were lost. The Logos of Philo is, to say the least, of doubtful personality, and his incarnation an impossibility. St. John rescues the term from philosophical misuse, restores its connection with the Old Testament teachings, asserts the eternity and essential deity of the Logos, and crowns all with the glad tidings that "the Word was made flesh" (W. O. H.).

2. The same was in the beginning, etc. — a summary, or climax, of the previous statements. In these simple but stately sentences are compressed truths of the greatest weight and moment — the eternal existence, distinct personality and essential deity of the Logos. We pass now from His eternal to His temporal relations.

2. The Word as Creator, Life and Light (3-13).

3. All things were made by him. — Matter, then, is not eternal, as the Gnostics taught, nor is it an emanation from the divine Being. It came into being out of nothingness at the mandate of the Logos. See Gen. 1: 3, "and God *said*," etc. Paul had already given explicit teaching on this subject to the Colossian Church (Col. 1: 16). See, also, Hebrews 1: 2, "By whom also He made the worlds." **Without him.** — Notice the Johannean characteristic (so frequent in his Epistles) of both a positive and negative statement. **Not any thing made** — more literally, "not even one thing." All created existence, in all its multiplicity, animate and inanimate, is the handiwork of the Logos. See Psalm 33: 6. **That was made** — R. V., "that hath been made."

Olshausen observes that we never read in Scripture that "Christ made the world;" but "the Father made the world *through* the Son," or "the world was made *by* the Father, and *through* the Son;" because the Son *never works of Himself*, but always *as the revelation of the Father*; his work is the Father's *will*, and the Father has no will, except the Son, who is *all His will* (Alford).

4. In him was life — the fountain and the fullness of life. He not only creates, He also vivifies. *All* life streams forth from Him as its primal source. He hath life in Himself, and all beings capable of life live through Him. He is the vital force in the world, manifested through all the departments of being. No biologist to-day maintains spontaneous generation. Moreover, He is *the* Life, the true Life, the Bread of Life, the Water of Life, the Word of Life, etc. Without His vital energy neither physical nor spiritual life could continue for a moment (1 John 5: 20). **And the life was the light of men** — another and a higher step; first, creating all things, next, the life of all living beings, then the light of man. Revealed to the world at large, the Logos is life — the source of all motion, action, sense. Revealed to man, He is this, and more. The Life becomes the Light. He not only enlivens, He also enlightens, illumining the consciousness with the rays of knowledge and truth. "Life" becomes "light" to him because he has the capacity or receptivity for making it so, which the lower natures have not. And he is, therefore, responsible if he turns away the Life who would "shine in his heart" if he would only permit Him. Notice the universality of the expression — "the light of men," of *all* men, not of the Jews alone.

5. The light shineth in darkness (R. V., "the darkness"). — By reason of sin the original light given to man, concerning truth and duty, had become universally obscured. "Darkness covered the earth, and gross darkness the people." This darkness the light which emanates from the Word has constantly striven to penetrate. The Hebrew Revelation was "a light shining in a dark place;" and the stray truths which crept into the false systems of the heathen were rays from this effulgent Source. **The darkness comprehended** (R. V., "apprehended") **it not** — would not lay hold upon it, would not receive it, refused to be illuminated. The reason is told (chap. 3: 19-21): "Men loved darkness rather than light, because their deeds were evil."

The Word through whom all came into being offers Himself at the same time to all as their light. Let them acknowledge and accept Him, they have "the light of life" (chap. 8: 12); let them reject Him, they are in darkness for which they are responsible, because they have chosen it. It is a fact that many always did, and still do reject the light, and thus the darkness has been and is a positively existing thing. Yes, the light has not forsaken the world (Revision Commentary).

6, 7. There was (R. V., "came") **a man sent from God . . John.** — John the Baptist, the morning star, is here distinguished from the Logos, the Sun of Righteousness. John was a burning and a shining light, but his light was derived. His mission was to herald and point out the true Enlightener, and he must not be confounded with the primal Light, "of the eternal, co-eternal Beam." He was to so concentrate the attention and faith of the Jewish people on the coming Redeemer that all should trust in Him. "From the Greek word for 'to send' (*apostello*) comes our word 'apostle'" (Cambridge Bible). Notice the absence of the explanatory words "the Baptist" after the name. The John who wrote this Gospel, though he speaks of the Baptist twenty times, never gives him the title which invariably appears in the synoptical Gospels — simply because he only knew one *other* John. **Same came for a witness.** — R. V. omits "a." St. John uses this word "witness" nearly ninety times in his Gospel Epistles and the Apocalypse. **To bear** — R. V., "that he might bear." **That all men through him might believe** — R. V., "that all might believe through him;" that is, through John the Baptist's testimony. His preaching of repentance, and testimony concerning the Light, were designed to inspire faith in the Coming One. "John the Baptist still in spirit goes before Christ" (Westcott).

The true "witness" declares what he has seen and heard (1 John 1: 2, 3); his testimony reflects "the truth" so far as he has received it, just as the faithful mirror reflects the light that has come upon it. . . The introduction of the word "all" is remarkable. The verse teaches us how great were the results which the Baptist's mission was intended to produce — immeasurably greater than those which were actually realized (Revision Commentary).

8, 9. He was not that (R. V., "the") **light.** — "Great as the Baptist was, he was not the Light. What he *was* is not expressed, but only the purpose which he was to fulfill (verse 23). It is very possible that the words may have had a special application to the opinions which existed at Ephesus with regard to the mission of John (Acts 18: 25; 19: 3)" (Revision Commentary). **But was sent to bear** — R. V., "but came that he might bear." **That was** (R. V., "There was") **the true light.** — The Evangelist is approaching the great truth of the Incarnation. The word "true" is another favorite word with him. He uses it twenty-one times. Its meaning (in thirteen of these cases) is "real," "essential," "veritable." **Which lighteth** — R. V., "even the light which lighteth." **Every man** — the Baptist included. The Light is for each, as well as for all; the Gospel is for individuals. **That cometh into the world.** — R. V., "coming into the world." These words may refer either to "every man" or to "the true Light;" the Greek text permits either reference. If we follow, however, the usage of the Apostle, we shall connect them with "the true Light." Jesus says of Himself, "I am come a light into the world," and in six other passages in this Gospel the same phrase is connected with the Lord Jesus. The punctuation adopted by the Revisers favors this view.

The Baptist is called (5: 35) a "light," but the word there (*luchnos*) is rather "lamp," a borrowed or reflected light, while here the word (*phos*) means an original light, from which the lamp is lighted (Peloubet). — No man is wholly destitute of the illumination of "the Light" (Westcott). — Christ is the universal Light; all intellectual and political as well as moral illumination has come through Him; and this, not only in Christendom, but also in heathendom (Abbott).

10, 11. He was in the world — before as well as during His incarnation; and yet the world's Maker trod its soil unrecognized. The world's god had blinded its eyes (2 Cor. 4: 4). It lacked the spiritual perception to see the glory which His humanity veiled. The disciples saw it (verse 14). In this verse "the figure of 'light' passes imperceptibly away, giving place to the thought of the Person." **He came unto his own** — what was peculiarly His; His own possessions or estates; the vineyard of which He was the rightful Lord. The Greek word for "his own" is neuter. **His own** — R. V., "they that were his own;" His peculiar people; His by election, by covenant, by special training and privileges; His by natural birth. Surely they ought to have "received Him." And yet they would not receive Him as the Messiah, would not follow or obey Him. Even His own brethren believed not in Him (chap. 7: 5). This verse recalls the touching plaint over Jerusalem (Matt. 23: 37), and especially the words, "but ye would not."

As the landlord comes to his *own estates*, but his *own tenants* receive him not, so the Logos came to his own *world of things*, and *his own* world of creatures, *men*, did not receive him (Whedon).

12. As many as received him — the individuals here and there, both Jews and Gentiles, who welcomed His advent and teachings, and showed their faith in His name by bearing the cross of discipleship, and obediently following in His steps; to these He gave the lofty privilege and gracious ability, through the Spirit's agency, of becoming "partakers of the divine nature" (2 Peter 1: 4), children of the Most High. The title of admission to this high aristocracy is His gift alone. **Power to become the sons of God** — R. V., "the right to become children of God." "Sonship is often spoken of in connection with mere adoption; stress is here laid on an actual (though spiritual) paternity" (Revision Commentary). **Believe on** — "a characteristic phrase of John, occurring thirty-five times in the Gospel and three times in the First Epistle; it expresses the very strongest belief; motion to and repose on the object of belief" (Cambridge Bible). **His name** — expression of the sum total of what He is.

Both John and Paul insist on the fundamental fact that the relation of the believer to God is a *filial* one. John gives us this fact on the human side; man "must be born again," chap. 3: 3. Paul gives us the divine side; God, by "adoption," makes us sons. Rom. 8: 16, 17, 21, 23; Gal. 4: 5 (Cambridge Bible).

13. Which were born, etc. — A new birth is requisite to become a child of God; and this is brought about not by physical generation or descent from some great ancestor like Abraham, nor by carnal desire, nor by self-determination. Doubtless the will of man is a factor in the work of regeneration, but the sons of God are begotten only by (literally "out of") Him, through His Spirit. See chapter 3.

This was a bitter word to Jewish exclusiveness (Cambridge Bible). — A Christian mother does not give birth to a Christian child; it is not natural birth, but a second spiritual birth, which makes a Christian (Tertullian).

3. The Word Incarnate (14-18).

14. And the Word was made (R. V., "became") **flesh** — the truth of truths, the mystery of mysteries! In itself, and in its redemptive purpose, the most august event in the history alike of earth and heaven! The Logos, who is very God, the Author of the visible and moral creations, the Life and Light of the world, unites Himself with man; condescends to robe Himself, not with a human body merely, but with our human nature so entirely that He enters life as a babe, and grows in wisdom as well as stature; takes upon Himself the nature of man with all its weakness and limitations, sin alone excepted; and this union to be, not for time only, but perpetual — the Godman. "Great is the mystery of godliness," wrote St. Paul to Timothy (1 Tim. 3: 16), alluding to this transcendent truth of "God manifest in the flesh." **Dwelt among us** — tabernacled in our midst, the true Shekinah, as the original word indicates. **We beheld his glory.** — To the receptive eye of faith, the Eternal Essence of light and life and love, now incarnate, poured its rays through the veil of its human tabernacle. There is a possible allusion here to the Transfiguration. **The glory as of the only-begotten, etc.** — Tholuck defines "only-begotten" as "that which exists once only, singly of its kind." God has only one Son, who by nature and necessity is His Son. **Full of grace and truth.** — This is "the glory." Love, rather than might and power, had become incarnate.

By this union the Word and the flesh became *one person*, but the two natures were not confounded, nor was the Word changed into flesh. As the human soul is united to the body, but is not changed into the body, so the eternal Word took on flesh, and was united to it, and made Himself manifest in it, but was not changed into it, or confused with it (Wordsworth).

15, 16. Bare (R. V., "beareth") **witness.** — This testimony of the Baptist is three times repeated in this chapter. The aged John still felt the force of the words. **Cometh after me is preferred** (R. V., "is become") **before me.** — As Whedon neatly paraphrases it: "My *successor* is my *predecessor*. He is my successor in time, my predecessor in a previous eternity." **He was before me** — or, perhaps "*first* of me," would more literally express the Greek superlative. **And** — R. V., "For." **Of his fullness** — not John's, but rather His who was depicted as "full of grace and truth." Verse 15 is parenthetical. **Have all we received** — R. V., "we all received." **Grace for grace** — unfailing grace; the fresh supply more than filling what was used and exhausted, so that grace kept pace with the development of Christian manhood.

17. The law was given by Moses, but grace and truth came, etc. — The antithesis is in the verbs as well as the nouns: The law was not Moses' gift — it was given through him by God; grace and truth came through its Author and Fountain, Jesus Christ. "The law," says Augustine, "threatened, not helped; commanded, not healed; showed, not took away, our feebleness. But it made ready for the physician who came with grace and truth."

The "grace" is the favor of God; the "truth" is the clear revelation of the divine character and will, seen only dimly under the old covenant (2 Cor. 3: 13, 14). Observe the contrast between Christ and Moses (comp. Heb. 3: 5, 6), and between the gifts brought by the two. The law "was given," a completed thing, once for all; "grace and truth" came, and continually come, grace for grace, out of the inexhaustible fulness of the giver (Abbott).

18. No man hath seen God — not even Moses. All preceding manifestations, so called, have been partial, veiled, symbolic. No man can see God and live. **In the bosom of the Father** — words expressive of closest intimacy and fellowship. **Hath declared him.** — We are not left, then, without a vision of the Father. "He that hath seen Me," says the Son, "hath seen the Father." "God was in Christ."

IV. Inferential.

1. We should not let the humanity of our Lord obscure for a moment the truth and glory of His Eternal Godhead.

2. Whatever has been done by God from the beginning, in the creation and preservation of worlds, in the myriad forms of life, and in the inner light of man, has been done by Him who "became flesh," and entered human history under the name of Jesus Christ.

3. No human torch — no "Light of Asia," for example" — should be spoken of in the same category with the Light of the World.

4. Unknown by the blinded world, unrecognized and rejected by "His own," upon those who did and have received Him, Jesus has bestowed the inestimable privilege of being born again through the Spirit, and of entering into the family of God.

5. Upon the sacred mystery of the Incarnation we cannot long ponder without our hearts swelling with "wonder, love and praise."

6. What treasures of "grace and truth" we lose by our neglect or unbelief.

7. The only way in which God has ever become visible to man has been through His only-begotten Son.

V. Illustrative.

THE INCOMPARABLE GOSPEL.

From the very first, commentators have been enthusiastic in their praises of this incomparable Gospel. Christian antiquity was wont to symbolize it by the image of an eagle, "so high did it seem to soar towards the eternal light." Ernesti calls it "the heart of Christ," and Herder exclaims that "it was written by the hand of an angel." Lange speaks of it as "the diamond among the Gospels," and even Strauss declares that its author was the Corregio of the New Testament writers. Augustine says: "While the three other Evangelists remain below, with the man Christ Jesus, John, as if impatient of setting his foot upon the earth, rises in the very first words of his Gospel, not only over earth and the span of air and sky, but above all angels and invisible powers, till he reaches Him by whom all things were made. Not in vain are we told that John leaned on the bosom of his Lord; he drank in secret from that divine spring." (W. O. H.)

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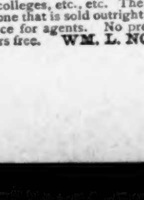
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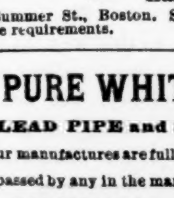
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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.]

Zion's Herald.

WEDNESDAY, MARCH 24, 1886.

At one time or another, the trouble with us all is that we are more desirous to secure the wages of a Christian disciple than we are to do the work of a Christian disciple. We want a full day's pay for a half or a quarter day's work; and we are very apt to want the pay increased as our effectiveness diminishes.

A hopeful, kindly, encouraging word doesn't cost much to speak; and yet how sweetly such a word will ring in the ears and in the heart of any person to whom it is spoken, whether old or young.

No sane man toys and trifles with a mad dog; neither does a really earnest Christian toy with fancies and desires begotten by his passions and appetites. Double-minded disciples may and sometimes do trifle with such base fancies, boasting that they are "good dogs well trained and easily called off from the game." Foolish souls! Their evil fancies are not good, but insane, dogs which when stimulated by images of sin, instead of being "easily called off" from their object, have the tenacity of blood-hounds and defy restraint. There is but one right way of dealing with such fancies. They should be trodden down the instant they appear, inasmuch as the idea of sin when only a little cherished soon becomes the cause of its actual commission. Beat them to death, therefore, O Christian, with some word from the mouth of God. And that the blow may be effective, strike it trusting for strength in Him who hates the sin.

PROVIDENCE AND NOT THE CALENDAR.

The discussion of the pastoral term in our church is always in order. Its length has not been a fixed quantity with us from the beginning. Its measure in no manner, necessarily, affects our admirable plan of regular pulpit and pastoral exchanges. Its duration has been from the beginning a matter of expediency; at times the nature of the work and the condition of the preachers have rendered exchanges even oftener than once a year advisable, while at other times the extension of the time has been irresistibly demanded. In the instances of agencies, chaplaincies, and missionaries at home and abroad, this has been secured with little opposition. All this has in no wise affected the general apprehension of the invaluable service rendered to the church by her itinerant policy, or of its benefit to the ministry in securing a constant opportunity for preaching and a longer period of service before being laid aside.

The immense field now occupied by the denomination, stretching across the continent, and the diverse conditions of its various districts, render changes in polity very difficult. It was only after protracted efforts and discussions that the third year was added to the term. In large portions of the work the same conditions now exist which rendered often exchanges necessary in the Atlantic States a century ago. It is well that it is so. It prevents immature experiments and rash changes. But the peculiar feature of our itinerant policy is, that it admits of an elastic administration. By making its term one year, it meets the requisition of the large circuits and of the frontier work, while, by permitting the indications of Providence to determine the necessity of shortening or extending the term, all the felt needs of the longer established portions of the work can be secured.

It is possible, as is often suggested, that the limited term is a merciful favor to some pastors who have become restive under it; that it affords about as long a period as their ministrations continue to be useful; that when they leave for termless denominations they continue no longer in their pastoral charges, and, sad enough for themselves, have no other pulpit ready to receive them. It is certainly not for the preacher especially that this providential extension of the term is sought. There come such occasions in churches, through their temporal or spiritual condition, particularly the latter, that the removal of a pastor seems really flying in the face of divine Providence. We have known such instances where the church has had such a revival in the last year of a pastoral term as never before in its existence; where the pastor has come to hold such a position of influence in the town as he had never held in any other charge, and has not attained since; and where certain very vital matters for the increased well-being of the society were on the point of being attained, but have never been reached since. If there are opportunities for enlarged influence in our cities, if God in His wise economy brings forward the men just adapted for this work, as has been seen to be the case in chaplaincies, why should we hesitate, or fear to co-operate with Him? What if certain churches should become very strong and exert a powerful influence in obtaining a supply for their pulpits, it is only securing a power for good in the use of our evangelizing modes and in the utterance of our doctrines. There is an amazing moral power concentrated in these strong churches, which may be sanctified both for the benefit of the denomination and for the spread of Christ's kingdom upon the earth.

Such a modification of our policy would not take away men from portions of the work where they are needed. Certain men inevitably revolve, with us, in limited circles. They are kept in one class of appointments, even if removed from one Conference to another. The same may be said of a certain class of appointments. It is well understood that a peculiar form of ministerial talent will be called to these pulpits. If that order of gifts is not near at hand, it will certainly be imported. No one is surprised by this course. Few are jealous of these chosen preachers. It has come to be looked upon as a matter of course that these pulpits will always be supplied with special gifts. The influence of such a course is much more unwholesome in its effects upon the ministry and churches, than a more extended term, where a providential adaptation has been discovered. It not infrequently occurs that these imported gifts prove quite ill-adapted to the charge. They come from another social and religious atmosphere. Their habits and modes of service are somewhat different. There is a want of adjustment every way, and the result is painful for minister and people. But the imported man has been conspicuous and successful in his former fields. It will be a serious thing to dismiss him before the end of his term, and by the time that period is reached, as we have seen in this vicinity, the prosperity of a church has been fairly broken down.

On the other hand, it is a thousandfold more disturbing to a Conference of ministers to have a few churches every three years renewing their pulpits from without its limits, than to have them, when a pastor is found every way adapted to the place—building up the common cause, adding moral force to the denomination, in warm affiliation with the brethren, and devoting all his energies and success to the one great common interest—retain his services for a longer period.

But it is not these leading churches for which we are specially interested. This providential call for an extension of term is often louder in some young and growing church, or in some one of the older churches which has been running down, until its deterioration has been happily interrupted by some spiritual revival, or the gracious influence in a community which a specially adapted pastor has secured. We have seen just such cases in the extreme portions of our work in New England. And it is for such instances as these that we plead for a calm, thoughtful and generous consideration of this question of the ministerial term with us. We should be glad, if possible, in this way, to save the departure of some excellent ministers from our number, but are far more desirous of securing the growth and moral power of our churches.

METHODIST REVIEW.

Rev. J. W. Bashford gives a brief, appreciative, and not overdrawn portraiture of Dean J. E. Latimer, who was suddenly called to his heavenly reward from the head of the Theological School of Boston University about a year and a half ago. He was a man of the broadest and most accurate scholarship, a magnetic and enthusiastic teacher, and, better than all this, a humble and devout believer in Christ, fully consecrated to His service. Familiar with all theologies, he was a stout defender of that form of faith which bears the name of Wesley, and earnestly resisted every attempt to modify its essentials. All who know what treasures of learning were stored in his intellect, regret that he was stricken down before he had filled out the volume of theology which he left only in outline after the first hundred pages. It is probable that the work would have been nearly or quite completed if he had enjoyed vigorous health. His whole active life was a struggle with disease. The accompanying portrait, taken before disease had wasted his face, is very lifelike.

"The Apologetic Value of Miracles," is discussed by Dr. G. M. Steele, principal of the Wesleyan Academy, Wilbraham. After discriminating between signs and wonders, he defines the true miracle as distinguished from the false. He asserts that miracles are of incalculable historical value. They cannot be eliminated without uprooting every moral and spiritual truth with which they are intertwined in the four Gospels. The evidential value of miracles was emphasized by the older Christian apologists down to the days of Paley. But Coleridge, after the fashion of the Germans, introduced into English theology the notion of the comparative unimportance of miracles as evidence of the truth of Christianity in contrast with the "greater works" wrought in the believer's consciousness and in the power of the Gospel to uplift whole civilizations. Dr. Steele takes the Coleridgian view. We are so conservative as to hold with Paley. Experience may be magnified without belittling the evidential force of miracles.

"Madagascar" is styled by Rev. R. Wheatley, D. D., as the Great Britain of the Indian Ocean, and the field on which the militant church has won one of its proudest triumphs. It is the third largest island in the world, containing 2,500,000 to 5,000,000 people of the Malayo-Polynesian race—not African, as many imagine. Religiously they were what the Germans call a nature-people, having neither temples, nor priests, nor form of worship. They were believers in a Supreme Being, while their religion was made up of charms or fetiches as guardians from certain evils. Some of these charms were called gods. Witchcraft and ordeals for detecting crime everywhere prevailed. In large portions of the island the Gospel has changed all this. Madagascar has been the scene of terrible persecutions and of heroic martyrdoms. But now under Christian rulers Christianity is rapidly accomplishing the transformation of the whole nation. If the French will cease to molest them, the Malagasy, under the guidance of Protestant missionaries, will soon take their place among the Christian nations. This article presents a bird's-eye view of the geography, history and present condition of this interesting nation.

Dr. A. L. Long, of Robert College, describes "The Fall of Constantinople." This he locates not at the time of the capture by the Turks in 1453, but in 1204, when the Latin crusaders took the city. This earlier capture paved the way for its overthrow by the Mohammedan power, and was the first great blunder committed by the West in dealing with the "Eastern Question." Thus Europeans insanely weakened the bulwark against the onset of Asiatic hordes, and endangered their entire Christian civilization. Had Europe, under the broad statesmanship of Innocent III., combined to strengthen Constantinople, the breakwater against Islam, instead of plundering it under the guise of a crusade perverted from its purpose by treacherous Venice, "the unspeakable Turk" would have been kept out of Europe, and the vexed Eastern Question would never have been raised.

"August Gladisch's Pre-Socratic Philosophy," is the subject of a paper by C. E. Lowrey, Ann Arbor. He points out errors in nearly all the histories of philosophy when they treat of the systems existing before Socrates. This article will be interesting to that small class of readers who appreciate the subtleties of metaphysics when expressed in the Greek tongue. Most of the quotations are in that language.

Dr. Borden P. Bowne also addresses metaphysicians. But a much larger number will be interested in his discussion of "The Significance of the Body for Mental Action." While thought is, for a time at least, conditioned by the physical organism, it is not identical with it. Man is an intelligence acting through a material organism. This is spiritual philosophy. The theory that the brain secretes thought as the liver does bile, or that it is a mode of motion, or an attribute or product of matter, is materialism. This involves more difficulties than it escapes, and cannot escape downright absurdities, as is demonstrated by the cogent logic of Dr. Bowne. He shows that because of the physical wear attending mental action there is great nervous waste in this kind of labor and great need of constant care of the health in order that the mind may always have a perfect instrument to work with. The Doctor raises the interesting question, "Can mental life go on apart from a body?" This is different from the question, Can mental life originate without a body? The life having originated and a store of ideas having been accumulated, it seems quite possible that a self-inclosed thought-life might go on thereafter in entire independence of any organism. We commend this answer to the soul-sleepers. The fact that the soul cannot be identified with the body, shows that the destruction of the body contains no assignable ground for the destruction of the soul.

The current topics discussed are "Revivals"—shown to be necessary to the progress of the church—"Some Aspects of the Missionary Cause," and the "Mission of Methodism and Methodist Missions." The epitome of foreign religious and literary intelligence embraces a wide range of topics, treated in a clear and succinct style. The book notices give a poor man a taste of many books he cannot buy, and warn him against some which would be a poor investment of his money.

EDITORIAL COMMENT.

The Social Union held its regular monthly meeting on Monday evening, March 15. There was a large attendance. The Wesleyan Association Halls are becoming almost unequal to the accommodation of the still rapidly growing membership. After the social interview the brethren were called to their lunch, which was preluded by some fine pieces of instrumental music from a Malden band and by the invocation of the divine blessing. There appeared to be no lack of a good appetite on the part of the members, and it is to be hoped that an equally good digestion waited upon it. The intellectual exercises of the evening followed, under the chairmanship of Rev. Dr. S. L. Gracey, in the absence of the chief officer of the Union. Prayer was offered by Rev. E. A. Manning. The musicians led the company in the beautiful hymn, "Nearer, my God, to Thee." The lecturer of the evening was Hon. Alden Speare. His subject was "Reminiscences of a Tour in Norway." The paper read was very instructive, and entertaining as well. Mr. Speare, with his family, made an extended trip over Norway to the district of the "Midnight Sun." His descriptions of the scenery, of fiord, rivers, lakes, cascades and towering heights, were very graphic. He gave vivid pictures of the people and their domestic and social life, a short sketch of the history of the country, its present political conditions, its religious and educational institutions, and the striking features of several of its larger cities. Altogether, it was a peculiarly gratifying and able discourse, which received, as it deserved, the hearty thanks of the brethren.

We often have apparently impersonal communications which really have a direct personal application. An attack is made upon a church or a pastor in this indirect way, with no intention of misstatement, but without explanation or qualification an unintentional but very unjust inference may be drawn by readers unacquainted with all the conditions of the case. Here are a series of apparently general and evidently honest inquiries, which imply that certain serious delinquencies have been noticed in the pastor and church members in the neighborhood of the writer. He asks whether the Bible, or one's own will, should be our guide? Somebody is supposed to be severely hit by this query. Of course it admits of but one answer, thus broadly stated, but a knowledge of the facts might change our estimate of the act of the person referred to. The catechist wishes to know, if any evidence of conversion exists, where one about to enter the church fellowship asks if he can be allowed to attend dances and other places of amusement? This depends upon the spirit in whi h the question is asked, and the intention in asking it. If the query is propounded simply for information and to solve a doubt as to duty, the question may consist with a spiritual and teachable state of mind and heart. But the questions grow more serious and personal. What is to be said, he inquires, of a pastor who answers that such indulgence is a matter of personal conscience, and each one must answer it for himself? We should say it is the pastor's duty to enlighten and develop a sensitive religious conscience in this direction. But what about a minister, he asks, who after prayer-meeting, in the company of his members, himself visits a place of entertainment "where the dance is in active exercise?" We should say it was a very poor appendix to a spiritual service, and quite sure to drive away all the good impressions of the meeting, and to weaken, if not destroy, the evangelical influence of the minister. But before expressing an absolute judgment, we should need to know the nature of the entertainment and the character of the dance. The writer thinks, wisely, that the line between the church and the world is too indefinitely drawn in some societies; that Christians overlook the injunction to "come out and be separate," and to be a "peculiar people zealous of good works." There is, without doubt, too much occasion for such a judgment. What is needed is a deep, thorough, heart-searching and renewing reformation.

The sensation of last week was the total loss of the splendid great steamship "Oregon," of the Cunard line. It makes one shudder who has crossed the Atlantic to think of the accident happening in mid-ocean, as it might have done instead of at the opening of New York harbor, with its constant approach of vessels. It was made only too evident that the boats of the steamer could not have accommodated the nearly thousand persons, passengers and vessel's crew. There must have been a frightful loss of life if it had occurred out at sea. It hardly seems possible, even with the proverbial care of this noted English line, that there was not some unpardonable carelessness in the outlook. The nearness to the shore, and the eagerness to avoid delay, the busy effort to have the mails ready for delivery, possibly took off the attention of the watch in the early gray of the morning, and the proximity of the heavily-laden schooner was not observed. It will be a bitter lesson to the Company and to the ship's officers. A million and a quarter of property lies decaying a hundred feet under the surface of the ocean.

The sudden demand for the resignation of Gov. Murray, of Utah, by President Cleveland, has awakened both surprise and regret. He is the only chief magistrate of the Territory who has succeeded in outgeneraling the lawless devices of the leading Mormons. He is just at the height of the struggle with the rebellious legislature of the territory. It is rumored—but we place little confidence in such reports—that Secretary Bayard had become dissatisfied with the vigor with which Gov. Murray had pushed his war against the polygamous Mormons, and that he is not in sympathy with the severe bill of Senator Edmunds now in the House of Representatives. We sincerely trust that this is not the case, and that if Gov. Murray is removed, an equally resolute and faithful magistrate will be appointed to his office. Mormonism as a rebellious and immoral conspiracy against law and purity, must be destroyed.

A very important bill is now before the Massachusetts Legislature. Strangely enough, while a girl has no legal right over her person or property until eighteen years of age for any other purpose, she may, by law, consent to her own ruin at ten years of age, and thus shield her criminal seducer from punishment. The bill now before the Senate raises the age to thirteen. Very properly Senator Elijah A. Morse of the first Norfolk district has moved as an amendment that it be raised to sixteen. He has made a very able, manly and effective speech in the defence of his amendment and in the interests of purity, the guardianship of childhood, and the sanctity of our homes. He will have the grateful thanks of every virtuous family in the State. The great audience at Joseph Cook's late lecture approved unanimously and by a rising vote the amendment of Senator Morse. We trust the true sentiment of the State will find every proper expression in order to give moral aid to this noble and truly Christian movement of Mr. Morse.

Our Connecticut news-gatherer announces the not unexpected death of the venerable Rev. John Lovejoy, of the N. E. Southern Conference. Those of us who remember him in his prime, recall readily the majestic preacher, of noble presence and impressive address. He was one of the immediate successors of what Dr. Stevens loved to call the "thundering legion" of American Methodism, and retained much of the heroic spirit and devout consecration of the first generation of New England preachers. He was every way the man of God, little given to social enjoyment, and even less so after the serious loss of ready hearing, but was devoted to his studies, his pastoral work, and his preparations for the pulpit. The older members of the church in New Hampshire, Massachusetts, Rhode Island, and Connecticut will have fresh in their memories solemn and striking sermons uttered in the pulpit and on the camp-ground by this grand and faithful minister. He entered the New Hampshire Conference in 1826, and found his first field of labor on the famous Landaff circuit. He afterwards preached in Milford, Mass., in Lynn, Lowell, Nantucket, Duxbury, Provincetown and New Bedford; in Providence, Bristol, Pawtucket, Newport, R. I.; in Norwich, Manchester, Rockville, Mystic, and other towns in Connecticut, in several instances returning for a second term to important charges. He became superannuated in 1882, and retired from the active work, but his presence has always been a benediction when able to attend the Conference with his brethren. He has finished his course with joy, fighting a good fight, keeping his faith to the end, and has now ascended to receive his crown.

Personal and Miscellaneous.

Rev. Ezra Tinker writes from North Conway, N. H., Mar. 17:—

"We are in tears. A telegram from my father-in-law, Dr. S. H. Wright, of Penn Yan, N. Y., announces the death of our second son, a lad of twelve years, who was spending the winter with his grandparents. He was an active member of the Methodist Church."

Our tenderest sympathies are with the bereaved family.

The City Missionary Society, sustained by the Orthodox Congregational churches, makes its sixty-ninth annual report in print. It is always an interesting and very suggestive document. This year it gathers a large amount of pathetic incidents culled from the reports of district visitors. It has had in the great and necessitous field which it cultivates, in addition to its lay and clerical superintendents—Mr. Andrew Cushing and Rev. D. W. Waldron—three men and nineteen women as missionaries. The work accomplished is as large in results as it is varied and gracious in character. We heartily bid Godspeed to these devout laborers in one of the most difficult portions of the Master's wide vineyard.

Geo. T. Angell, esq., the able and persistent advocate of the claims to protection of the inarticulate inhabitants of our world, has secured, by personal address or letter, the co-operation of the different preachers' meetings of the city in seeking to obtain from the Legislature a statute requiring instruction in our common schools, to be given by teachers, in regard to the importance of protecting insect-eating birds and their nests, and of treating the lower animals kindly. We trust such a law will be established.

It was a very significant fact stated by a veteran missionary at a late reception given by Joseph Cook to Dr. Hamlin, late of Constantinople, that the only common language in India when representatives of the various provinces and native governments met at a common convention, is the English. They cannot understand each other in their native dialects. English will soon become the common spoken language, not only of India, but of all Asia and of the Christian zed world.

We receive and read with no ordinary feeling the short autographic note of the venerable Rev. Joseph Marsh, which he sends to us. He says: "My 90th birthday occurs on the 3d of April. I have been laid aside nine years by a stroke of paralysis. My address is Sandwich, Mass." Let this aged and estimable saint be remembered in prayers and in thoughtful birthday gifts. A very good engraving of the old preacher accompanies his note. How many will rise up in the great day and call him blessed!

The truly venerable Dr. Luther Lee, the veteran anti-slavery leader and the able Christian minister, still lingers upon the shores of time. His home for a number of years has been in Flint, Michigan. He reaches his eighty-fifth year this week, March 24. His friends propose to have a quiet celebration of his birthday, bringing donations for his comfort, as he is now entirely dependent upon the church for his support. The committee having charge of this reception say of him, that "he is sweet in spirit, clear in thought, and radiant with the light of the world above him."

How Mrs. Baldwin writes upon the Chinese question, our readers well know. In the spirit of the stirring articles which appeared in our columns, but more in detail, and in answer to the reasons urged for the present barbarous treatment of, and discrimination against, the Chinese, Mrs. Baldwin issues a neat duodecimo tract entitled, "Must the Chinese Go? An Examination of the Chinese Question." Eighteen years a missionary among them, she speaks with authority. A disciple of the Lord Jesus Christ—the Son of Man—she speaks in the spirit of His gospel. The tract should be widely circulated. It can be obtained at Magee's. Price, 20 cents.

An unaccountable error occurs in the title of the article on the Chattanooga University which appeared on the 7th page of our last issue (March 17). Instead of "Our Central *Church* at Chattanooga," it should read, "Our Central *University* at Chattanooga." This building is one of the best erected by the Freedman's Aid Society in the South, and the site on which it is located is the most beautiful and commanding in the city.

An association has been formed in New York city to aid Mr. Burnham Wardwell, well-known in this vicinity, in developing his humane ideas upon certain needed reforms in the management of prisons and asylums. Mrs. Mary C. Morrell is its president, and R. A. Gunn, M. D., its treasurer. Mr. Wardwell is an enthusiast in his work, esteeming no labor too great, and no pecuniary sacrifice too large, to secure a more Christian and reformatory discipline in places of detention. He is considered "off balance" by many. His perseverance has rendered him an offence to some, but he has won, by his earnestness and sincerity, the confidence and assistance of many very intelligent as well as humane gentlemen and ladies. The office of the Association in New York is 19 Park Place, where the secretary can be addressed, Mr. G. T. Gaden. Mr. Wardwell writes a note from

"Humanity's Recruiting Office,
316 West 35th St., New York City.

"EDITOR OF ZION'S HERALD: You who preach that God is able to save to the 'uttermost,' and that the vilest may come, will you allow me to say to the people of New England through your columns that the above is my residence and post-office address? I am glad to hear from and see all friends of humanity, and am just as anxious for the prayers of all Christians now as I was when confined in a stone and iron cell at Dedham jail, Massachusetts. Particularly do I request the prayers of the Methodist Church."

In 1843 and '44, the present editor of ZION'S HERALD was placed in charge of the church in Newburyport. They worshiped in a large brick chapel on Liberty St. The church was organized by the late Rev. Bartholomew Otheman in 1827, and the building was erected largely by the funds supplied by the brothers Otheman and loaned to the church—a very considerable portion of the loan being ultimately released. In 1843 there was a large congregation in attendance and a church of over two hundred members, with a very vigorous Sabbath-school. Many unhappy incidents have since occurred in the history of this church tending to weaken the membership and to dissipate the congregation. A large new chapel was erected upon Washington St., the old church being sold, but it struggled with a heavy debt for years, until it seemed upon the point of being overwhelmed and the property given over to the creditors. Under the administration of Rev. W. P. Ray, protracted to four years, this debt was entirely paid, and the perpetuation of this church secured. The chapel, however, was never thoroughly completed, and had stood for years in an uninviting condition. The present pastor, Rev. John Peterson, has happily accomplished a much-needed and admirable work. The house of worship has been thoroughly renewed, without and within; marked and admirable changes in its internal arrangement have been made; it has been newly carpeted, its pulpit furniture renewed, and its walls and ceiling very handsomely frescoed—and this without the embarrassment of a debt. The whole work is a monument to the good taste and the persevering endeavor of the faithful pastor.

Last Sunday this house, where the New England Conference is soon to meet, was re-opened with appropriate services. The day was one of the most unpropitious of the season; the rains beat and the winds howled, but good audiences were in attendance morning and afternoon, and the house was filled at the 57th anniversary of the Sunday-school in the evening. A body of substantial men now form the official board of this church, well harmonized, and awake to Christian enterprise. The congregation is constantly increasing; a good religious state is evident among the members, and there is excellent promise of a new and better era in this important charge.

Our church on Purchase St., under Rev. Alfred Noon, had a jubilee, also, on last Sunday, over the payment of its debt. The church is to be repainted, and the condition of the society is very hopeful. Both churches are looking forward with great interest, as are also the sister churches of Newburyport, to the session of the approaching Conference. They are hoping and trusting that it will be the occasion of a great spiritual reviving in the city. Let us pray that it may be so.

The New York State Temperance Society has secured Rev. Dr. A. J. Church, a member of the New England Southern Conference, as State lecturer. The New York *Witness*, referring to the fact, says:—

"Dr. Church sustains an enviable reputation in his chosen field. Leading newspapers and public men in Massachusetts pronounce him one of the most eloquent and convincing lecturers on the temperance rostrum. He lives in Albany, where any who wish his services may address him."

Every variety of inquiry from all portions of the country reaches the editor's table. Many young students awake to the discovery of a special talent for drawing and painting, and wish to know where the best instruction may be secured. We have had occasion to learn that a very well-organized Art School, with a particularly accomplished faculty, has been opened in Boston at the new Studio Building, 145 Dartmouth St. It has instructors and special teachers in drawing, the various kinds of painting, and lectures and demonstrations in artistic anatomy. The school is in the charge of an experienced and courteous gentleman, Mr. Frank M. Cowles, who can be addressed as above, for circular giving details, terms, etc. Students will find here every facility they can desire at reasonable terms. The institution has already secured the warmest appreciative notices from leading art critics.

Here before us, very neatly printed and published at the Methodist Publishing House, Lucknow, India, is the twenty-first annual report of the mission stations, and the Minutes of the twenty-second session of the North India Conference of the M. E. Church. It makes an octavo pamphlet of nearly a hundred pages. It gives a full account of the state of the work in the different charges, of the schools and higher institutions, the hospitals, colporteur and zenana work, the successful self-support in many instances, with the usual statistical tables and appointments for the year. No bishop was present, but the absence of this officer in no wise hindered the progress of business, although no ordinations could take place. Rev. H. Mansell was chosen president, and seems to have very successfully discharged the duties of the chair. We shall publish next week a letter from the secretary of the Conference, Rev. B. H. Badley.

The last lecture of Joseph Cook for the season, in Tremont Temple, brought together a large congregation. Mr. Cook opened his prelude by saying, "Neither the Republican nor Democratic party can be preserved in whiskey." The duty of every man opposed to the liquor traffic, the speaker affirmed, is to vote with no party that depends for its success upon the whiskey ring. He declared his hearty belief in Constitutional Prohibition. His protestation against the liquor traffic was specially forcible and eloquent. The speaker then entered upon the discussion of the Chinese Question. He read the admirable resolutions of the Portland, Oregon, mass meeting, of which the mayor of that city was the chairman, in protestation against all violent treatment of the Chinese, and pledging their influence, and, if necessary, their lives, to put down all riots.

Rev. Mr. Whittier, the evangelist, offered prayer. Rev. L. B. Bates read a series of very appreciative resolutions in reference to the course, just completed, of Mr. Cook's lectures, and requesting their continuance during the next season. A unanimous rising vote attested the hearty concurrence of the audience. Rev. C. S. Eby, of the Japan mission, was then introduced and made a remarkably animated and effective address, especially urging the importance of the release of Japan from the unjust and oppressive treaties forced upon her by all the Christian nations. As before our Preachers' Meeting, he showed how open all Japan is to Christian influences. The great want is the development of a native church, with native preachers. He urged earnestly the union of Christian denominations of the same type in their mission efforts, and a hearty sympathy with all the educational movements in the empire. The lecture that followed was a portrayal of the true church demanded by the times. This picture was drawn with the hand of a master. The lecture was one of singular power, rich in diction and illustration, and delivered with great emphasis and effect. A postlude followed the lecture, in which letters from a number of the leading American preachers of the day, answering the sinner's great question, "What shall I do to be saved?" were read after an introductory comment by Mr. Cook.

Periodicals and Pamphlets.

The Massachusetts Society for the Prevention of Cruelty to Children, makes its fifth annual report in print. Its office is at 1 Pemberton Square, Boston. The record of its year's doings, made in this report by its general agent and secretary, Frank B. Fay, esq., is full of sad interest, showing the call for the society and the blessed work for abused childhood which it is accomplishing.

The *Alpha*, No. 4 of Vol. 4, issued by the chapter of the convocation of Boston University bearing this title, contains a very judicious, appreciative criticism of the Revised Old Testament, by Rev. J. H. Allen. It gives a calm and candid view of the true object of the revisers and of their success in attaining it, and also of the relation which their work will hold to the received version. The tractate is an excellent one.

We received a particularly neatly-printed sermon by Rev. A. J. Hough, of the Vermont Conference, singularly enough from the distant printing-office of R. R. McCale & Co., printers, Chicago, Ills. The sermon is an excellent and eloquent discourse, entitled by its author, "Desolate Magnificence"—"Behold your house is left unto you desolate." The preacher pictures in a vivid manner the effect of the loss of spiritual life in a great church. God forbid that this should occur in the church of our birth and choice!

Cassell's Family Magazine for April tells in an interesting illustrated article, "How Kid Gloves are Made." It has a prize story entitled, "In Rotha;" "Chester's Honeymoon," with illustrations; "Gardening in April;" "What Can we Do? A Chapter of Accidents," by a Family Doctor; "The New Docks at Tilbury;" "Co-operative Housekeeping;" "Lyndon on High Cliffe;" "An Interview with H. M. Stanley;" "Decoration of a Bed-Room;" and "The Gatherer."

The *Sanitarian* for March opens with an excellent paper by Dr. Henry O. Marcy, of Boston, upon "The Climate Treatment of Disease, and North Carolina as a Health Resort." The other papers are: "A Study into the Character of Southern River Water," by Dr. T. F. Wood, of Wilmington, N. C.; "An Epidemic Typhoid Fever," by Dr. Lindsley; "Health of the U. S. Army;" "Maritime Sanitation;" "Vaccination and Vaccine Forms;" "Bureau of Public Health," with an extended and valuable editor's table.

The *Expositor* for March contains a sermon by Rev. J. R. Illingworth, upon the "Incarnation of the Eternal Word;" a paper by Bishop Lightfoot upon the "Genuineness and Date of the Ignatian Epistles;" "Lessons from the Epistle to the Hebrews," by Canon B. F. Westcott, of Westminster; "The Revised First Book of Samuel," by the Canon of Ely; a sermon by Dr. Maclaren upon "The Cross, the Death of Law and the Triumph over Evil Powers" (Col. 2: 14, 15), with editorial notes and reviews of English Literature on the New Testament. A. D. F. Randolph & Co., New York.

Lee & Shepard, of Boston, issue for an Easter souvenir, "The Message of the Blue Bird Told to Me to Tell to Others," by the author and designer of "One Year's Sketch Book." This is a charming little *brochure*, combining song and delightful artistic skill. The poem, with its delicate and significant illustrations, fills eight pages of plate paper, and is tastefully bound in "imperial antique" covers. It forms a rare and valuable gift, costing but $1.

Cassell & Co., of New York, issue the *Quiver* for April, simultaneously in London, Paris and New York. It opens with an illustrated poem by Rev. G. S. Outram. Rev. Harry Jones contributes "The Sunday-school Teacher." Rev. R. Maguire, D. D., writes of "Famous Pictures and their Lessons;" Rev. Geo. Everard upon, "Some Mistakes in Prayer." There is a good paper on "Missionary Work in Congo." Dr. W. Boyd Carpenter, Lord Bishop of Ripon, has an interesting sketch of John Tauler. Prof. Blackie has for his theme, "As Others See Us." Edward Garrett tells of "John Singleton's Responsibilities." There are the usual Scripture Lessons, a touching paper entitled, "Motherless," "Short Arrows," and the continued stories. This is one of the best magazines for Sunday reading.

The *Magazine of Art* for April has for its frontispiece a striking picture entitled, "Susi," by Franz Defregger. Its contributions are: An illustrated article upon "Slyfield, Surrey." There is an illustrated sketch of the painter of the frontispiece and his work; a chapter on "Fire Places;" a poem with illustrations by Boucher; an illustrated sketch of the Tiber; the "Annunciation in Art;" "American Embroideries;" "Art in Phœnicia;" with the usual Chronicle of Art and American Art Notes. Cassell & Co., New York.

A Christian Challenge.

You probably remember reading, some days since, of the loss of our old and new churches in the great conflagration which swept over pitch-saturated Wilmington, N. C. The small sum of $1,000 was asked with which to set this loyal, uninsured, struggling people on their feet again. In some seventeen letters received by me have come $155, wrapped in warm prayers from Christian hearts. Some were indeed widows' offerings. Now one of the most judicious givers in the church, one who has often aided me in like cases, writes as follows:—

Taunton, Mass., March 16.

DEAR BROTHER: I think you are a good beggar. I will be one of ten to make the one thousand dollars for your Wilmington church, as it seems to be a case of merit.

Thus we have conditionally $255, and lack $745. Who will meet the offer of the brother? There is no doubt that 18,000 persons read the account. One in a thousand replied. Hundreds of others slightly meditated the matter, or even determined to send some dollars, but forgot it. Please meditate harder, and pay your vows.

WILBUR F. STEELE.
Bennett Seminary, Greensboro, N. C.

The Missionary Conference at Central Church, New York.

March 19, 1885, forty-five missionaries landed at Loando, Africa, under the care of Bishop William Taylor. In just one year twenty-three missionaries gave their experience, to a crowded house, in New York city, ready to sail on the morrow, in the "City of Chester," for Liverpool, and thence to Africa, to re-enforce the Taylor missions. They include thirteen men, five women and four children. One of them goes as an experienced farmer; another as a teacher; others are experienced ministers; one is a doctor; and all are filled with the missionary fire. Their thrilling testimonies were a great blessing to the people. Mrs. Clift said she was willing to travel two thousand miles in Africa for Jesus, and would gladly die to promote His cause. They feel that it is no sacrifice, but an honor, to be among the first to tell the story of the cross to the benighted heathen. Dr. McCabe exceeded himself in his address to the conference, and Dr. Rust preached an excellent sermon. Bishop Harris opened the first service

with prayer, and Dr. Fitzgerald, of the Mission Rooms, preached a sermon of rare excellence; so did Dr. Daniel Steele, and many others. Dr. Lowrey presided, with the aid of Dr. Lane, the pastor. A free lunch for dinner and supper was provided in the church parors. Dr. McCabe led the singing on the steamer, and Brother Shoreland and Dr. Lowrey led in prayer. Many wept, but the missionaries were jubilant. New York Methodism is wide awake to this mission movement, and showed great favor to the missionaries.

D.

[A fuller account will be given by our regular correspondent next week.]

The Churches.

[See also Page 7.]

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — A committee of five was appointed to take into consideration a plan for securing the labors of Rev. Sam Jones in Boston. Rev. C. S. Eby, of the Canada Methodist Church, for many years a missionary in Japan, gave a very interesting address on the unification of Methodist laborers in that land, and presented a strong argument in favor of a common Methodism laboring as such in Japan.

Personal. — Rev. Daniel Richards has been elected as agent of the American Peace Society. Office at No. 6 Congregational Building.

Boston. — Bishop Warren will preach in People's Church, April 11, 1886.

Meridian St. Bethel. — Rev. L. B. Bates held a memorial service last Sunday in the church on Meridian St., commemorative of the crew of the tug boat "John Markee," who were lost in the explosion of the boiler of the steamer in Boston harbor, the 10th of March. About one hundred members of the tow boat service occupied seats in front of the pulpit. The church was densely crowded, and a very impressive funeral address was delivered by the pastor, from the text 1 Sam. 20: 3. Captain Nickerson and most of the crew were members of the Meridian St. Bethel or its congregation.

Lynn Common. — A farewell reception was given to Rev. V. A. Cooper and family last Thursday evening. Over three hundred persons took supper together, after which a much larger audience assembled in the chapel and enjoyed a programme of music, conducted by J. E. Aborn, leader of the choir, in the midst of which occurred "a dialogue" between the pastor and Bro. A., when the former was presented with an elegant plush easy-chair from the choir, and a check for $75 from the church. Another check for the same amount was presented to Sister Cooper, and $15 to their daughter Hattie. The pastor made a very appropriate response.

Middleton. — The Conference year is closing under most favorable circumstances on this charge. The pastor baptized six and received eight persons into the church last Sabbath — one by letter, two in full membership, and five on probation. Rev. Mr. Docking has received the unanimous request of the official board for his return the third year. The spiritual and financial condition of the church is most encouraging.

Medford. — The church is being greatly blessed through the labors of Miss Grace Weiser, who has been assisting the pastor. She has been with the church but one week; but during that time more than thirty have sought pardon, and as many more have been at the altar for heart purity; while several backsliders have been reclaimed. Miss Weiser is certainly the most attractive, talented, and successful evangelist that has ever labored in Medford.

Malden. — A public reception was given Rev. J. H. Mansfield and family in the church one evening last week. A pleasant social hour was enjoyed, at the close of which a very appreciative resolution of thanks for faithful services in behalf of the church was presented to Bro. M., accompanied with a purse containing $177. The pastoral relation will be severed with much regret on the part of both the church and community.

Worcester. — The Preachers' Meeting has held a very interesting, profitable and well-sustained series of monthly gatherings. Prof. Lummis, Bros. Mudge, Pomfret and Perrin, have contributed especially to its success. Its efficient secretary, Rev. Geo. M. Smiley, and honored president, Rev. Wm. Gordon, have done much to achieve its marked success. Rev. Hugh Montgomery has commenced in good earnest his raid upon the law-breaking saloons and druggists. The expectation of exciting times is great among the people, and the churches and law-abiding citizens heartily sustain him. He commenced his work March 1, under the auspices of the Worcester Temperance Union. A monster meeting in Mechanic's Hall, March 21, is a part of the tidal wave of popular temperance life. Appropriate resolutions were adopted by the Worcester Preachers' Meeting, March 15, in regard to the removal of Rev. Henry Lummis to a professorship in Lawrence University, Appleton, Wis.

Hopkinton. — At the last communion twelve persons united with the church on probation. Rev. Jas. Yeames has been assisting the pastor in special services, and Bro. Hall commends him very highly as an evangelist.

Amherst. — Nineteen persons united with this church on Sunday, March 7. Of these nine joined on profession of faith from probation, two joined by letter — one a professor in our State College — and eight joined on probation. The latter were a part of the visible fruit of the special services which followed the week of prayer here. Another marked result of these special meetings has been the spiritual upbuilding of numerous young people who united as probationers in the earlier part of the year. The total accessions since April last have been 46. The "Oxford League" numbers 32 members. The pastor's Monday evening class (mostly young people) has recently adopted the "Outlines of Bible Study" prepared by Dr. G. M. Steele for the classes of Wilbraham Academy. "The Life of Christ," or third year course, is at present the special subject of study. The fourth quarterly conference requests the return of the pastor for another year.

Woburn — The fourth quarterly conference was held in this church, March 9. The pastor, Rev. N. B. Fisk, reported that he had received, during the three years, 115 persons on probation, and 112 into full membership. Those received by letter and on probation to date, are 166, with more to join before Conference. The Sunday-school has 130 more names on its roll to-day than three years ago. This church is in a grand condition, financially and spiritually, to receive its new pastor at Conference. Eight persons were received into the M. E. Church at the last communion.

Laurel St., Worcester. — A gracious revival is in progress, including the youth of the Sunday-school and heads of families. Sunday, March 7, the altar rail was filled from one end to the other with those who were baptized and received on probation. The *Worcester Spy* says: "The last quarterly conference of the year has just been held, showing everything to be in a prosperous condition. Resolutions highly complimentary to the retiring pastor, Rev. Geo. M. Smiley, were unanimously adopted."

Rockport. — The M. E. Church of this place has been greatly prospered during the past two years, under the pastorate of Rev. A. W. Tirrell. Souls have been converted, and the membership has been increased in numbers. There is a good prospect that the last $1,500 of the heavy debt, which has so long burdened this society, will be paid before Conference. At the last quarterly conference of the year, it was unanimously voted to request the return of Bro. Tirrell for a third year.

G.

Lasell Seminary. — Rev. Charles Parkhurst, of Lawrence, Mass., has closed the annual course of lectures on Christian Evidence before the senior class. The several topics were: "Historic Evidence in Place, Monument and Art;" "Prophecy and its Fulfilment;" "The Book — its Characteristics and History;" "Christ so Unique that He is Divine;" "Christianity, and its Results;" "The Influence of Christianity upon Woman." The course would interest deeply, we think, associations of young people in our churches, confirming faith, not suggesting and multiplying doubts, but guiding to personal obedience as the condition of "knowing the teaching." Bro. Parkhurst is one of our most beloved pastors here at Auburndale, and so has double welcome.

*

Provincetown. — Bishop E. G. Andrews will spend Sunday, April 11, with the churches in Provincetown.

MAINE.

Union revival meetings have been held in the Methodist Church at Fairfield. A good interest prevails, and several have been converted.

The revival meetings continued at Norridgewock, afternoon and evening last week.

Eighteen persons were baptized Sabbath, March 7, at the Methodist Church in Gardiner. As many more are awaiting baptism by immersion. Five new ones came forward for prayers last Sunday, and another the succeeding Wednesday evening — all but one heads of families.

Fayette and East Livermore charge, under the care of Rev. W. H. Foster, is in excellent condition. The spiritual condition has greatly improved, and quite a number have been converted. His return for the third year where he has had three pastorates, is requested. This shows the high esteem in which one of our Conference fathers is held by the people.

Bro. Hill, of Livermore Falls, who has been on the sick list for several weeks, is about again, and occupied his pulpit last Sabbath. Notwithstanding his illness, Brother Hill has seen prosperity on the charge and a very marked improvement in the spiritual condition of the church. Several conversions have been reported during the year.

Under the labors of Rev. J. P. Cole, who has been assisting Bro. Roberts at New Sharon in revival work, a good interest has been awakened on the charge, and eleven persons have requested prayers. Bro. Cole has been called home on account of the illness of his son.

Rev. G. D. Holmes, of Monmouth, baptized five persons last Sabbath and received one into the church.

Rev. W. H. Foster is holding meetings in union with the Baptist minister at Fayette.

A good interest continues at Augusta. Nearly every meeting witnesses some coming to the Saviour. Two started last Sunday evening. Bro. Bradlee is closing a very successful pastorate.

This Conference year has been one of prosperity at Beacon St., Bath. During the year a Young People's Social Union of fifty members has been organized, which has added much to the social life of the church. Bro. Foss has also organized a Reading Circle, which meets weekly at the pastor's study, resulting in the conversion of several of the young people. This circle is composed largely of the teachers in the city schools. A Young People's Christian Band has also been organized for aggressive Christian work. Last Sabbath evening three young ladies gave their hearts to Christ, and another on the following Wednesday evening. A healthy spiritual interest prevails on the charge.

Rev. C. L. Libby baptized three persons last Sabbath, and received them into the church at North Augusta. Everything is prosperous on this charge, with finances in a healthy condition.

L.

NEW HAMPSHIRE.

Seabrook. — Last April, when Conference closed, the Methodist Church of Seabrook was left without a pastor — the first time since it was organized forty-nine years before. We were like sheep without a shepherd, every one turned his own way, and we were certainly at low tide in our Christian experience and almost discouraged, but there is an Eye that never slumbers or sleeps that was watching over us. When our new presiding elder, Rev. C. U. Dunning, was at Bro. McNally's church, he saw Rev. Thomas Bell, then on a visit, and arrangements were made for him to come to Seabrook. On July 5 Bro. Bell preached his first sermon here to forty-five hearers. At first the prayer-meetings were small, and but few experiences were given, but it cannot always be low tide. Our hopes were raised, our faith grew stronger, we prayed as never before, and are now seeing grand results. All through the cold winter weather our hearts have been growing warmer and our services are better attended than ever before. We have from seventy-five to ninety in the day, and generally more at the evening service. Twenty-four have been converted, five baptized, two taken in full membership, and the others on probation. Bro. Bell is an active, zealous, conscientious Christian, full of hope and perseverance. The Lord has blessed us; still we are praying for a greater shower. Bro. Bell will join the N. H. Conference in April, and we are all agreed in wanting him the coming year. When icebergs and shipwrecks are a thing of the past, and the beautiful days have come, he expects some one from over the ocean to share his joys and sorrows and help him win precious souls to Christ. We pray that our light may never become dim again, but grow brighter and brighter.

A. R. M.

Gleanings. — Rev. O. P. Wright has resigned his charge at Whitefield, and gone to Baltimore, Md. Reason, ill health of his wife.

The *Lawrence American* — which was our authority — blundered in stating that the collection of $104 given by the Haverhill Street society, was $104 more than ever given before to the city mission work. This people have not been behind in their home charities in the past years, but have always been ready to do their share. The collection is, however, about one-third larger than ever before given. The Woman's Home Missionary Society, recently organized, has raised $100. Bro. Gill has been unanimously invited by the quartely conference to return for the third year.

The two churches at Concord will pass the "million-dollar line" in their missionary collections.

Some much-needed repairs have been made inside the M. E. Church at Amesbury, Mass. The audience-room has been so reconstructed as to almost be a new room. The old singers' gallery (no longer needed, for the better method of congregational singing has been adopted) has been removed, and the entire flooring of the room brought to a level. A hard wood floor does away with the need of a carpet except in the aisles, and a fine walnut altar rail surrounds the pulpit platform. Assembly chairs from the firm of Andrews & Co., Boston, take the place of the pews. Seating churches with chairs is a new departure for this section of the country, but all who have seen and tried them, call it a good idea The reopening services were held Friday, March 5, in charge of Rev. C. U. Dunning, presiding elder of the district. Revs. C. M. Dinsmore, L. L. Eastman, and H. B. Copp, former pastors, were present and took part in the services. Bishop Foster preached a deeply thoughtful and impressive sermon from 1 Tim. 5: 8. A hymn written for the occasion by Mrs. Dr. Perkins, daughter-in-law of the late Rev. Jared Perkins, was sung by the congregation. [This hymn appears on our 6th page this week.] At the close of the sermon, Rev. J. W. Hamilton, of Somerville, made the statement for the trustees of the church that the entire cost of repairs, including painting, carpet, frescoing vestry, etc., was not far from $1,600, and asked for subscriptions to help pay for the same. There was a noble response to the call. In the evening Bro. Hamilton preached an interesting and instructive sermon from 1 Cor. 3: 9, and at the close of his discourse repeated the call for subscriptions. In a short time, with what was assured by the trustees, the Ladies' Aid, and young people's sociable, the entire amount needed was pledged, and all were glad. Bro. Hamilton knows how to manage church finances, and has a happy faculty of presenting them so as to interest and please all; and as one who came in to hear the sermon said, "It is worth a dollar to see and hear him do it;" as they handed the dollar to the collector. Regular services were resumed in the church, Sunday, March 7. Rev. L. L. Eastman, a pastor of the church twenty-five years ago, was present and preached in the morning, assisted at the communion services in the afternoon, and in the evening thrilled with fresh life the social meeting, proving that "though the outward man perish, yet the inward man is renewed day by day."

A precious revival is in progress in Grace Church, Haverhill. It reaches a large number of the children and youth of the Sunday-school as well as fathers and mothers. The work of entire sanctification has large place, and many are entering into this blessed state.

B.

VERMONT.

Springfield adopted the town system of schools at the recent March meeting, and elected Bro. W. J. Johnson chairman of the committee to have charge of all the schools in town; and Barre elected Bro. A. M. Wheeler superintendent of schools, failing to adopt the town system. These elections signify the wish of the towns in regard to the location of these brethren for the year ensuing; and, we suppose, will relieve the cabinet at Conference of all care with regard to them and the charges they represent.

The last quarterly meeting at Northfield was an interesting occasion. Bro. J. O. Sherburn is to be congratuiated on the condition of the charge at the close of his pastorate, it being in the best condition it has been during that time.

This is true, also, of Randolph, where Bro. L. O. Sherburne is closing a successful pastorate of three years.

The interest at West Randolph is quite remarkable. Several heads of families have recently sought the Lord or been reclaimed from a backslidden condition, who will greaty add to the strength, both spiritual and social, of that charge. The young pastor, Bro. G. B. Hyde, has commended himself to all by his earnest and discreet direction of the work.

Bro. J. R. Bartlett supplied the pulpit of the Congregational Church at East Fairfield last Sunday. During the week he organized a Good Templar's Lodge at Pittsfield, where the good such an organization is designed to do is greatly needed.

Last Sunday was quarterly meeting at Chelsea, the services being conducted by the pastor, Bro. J. E. Knapp. He baptized twenty-nine persons, and received forty-nine on probation. Six persons, also, joined by letter. This is part of the fruit of the gracious revival which has blessed them this winter; and still the work goes on. There were six new cases of interest last Monday evening. This will so renew the youth of our church in this old town, that those who have known her in the recent years will hardly recognize her; and will be a grand preparation for Conference so soon to convene there. May the gathering of the ministers at that time give a greatly quickened impulse to the work!

His parishoners made Bro. Knapp a donation on Wednesday, amounting to nearly ninety dollars. Happy pastor! happy flock!

H. A. S.

CONNECTICUT.

Norwich Preachers' Meeting. — On invitation of Bro. Stenhouse, the Norwich Preachers' Meeting met at Uncasville, March 8. In the forenoon Bro. T. Simms read an instructive sermon on Jacob at Bethel and at Peniel. In the afternoon the preachers visited Palmertown, where they were shown through the large bed-quilt mill of the Palmer Brothers. Through the courtesy of Mr. Dodge, they were shown and had explained to them the process of manufacturing quilts, from the carding of the cotton to the finished quilts in the packing room. This establishment turns out 1,500 quilts a day, ranging in price from sixty-five cents to seven dollars per quilt. Some of the machinery is very intricate, and the process by which they quilt some very elaborate and beautiful designs, is exceedingly interesting. The day was spent in a very enjoyable manner, and a unanimous vote of thanks to Bro. and Sister Stenhouse for their royal entertainment was adopted by the ministers. Uncasville is a pleasant village, with a fine church edifice, a good congregation, and one of the best Sunday-schools on Norwich district. As Bro. Stenhouse is to remain another year, none of the brethren who are looking for a good appointment need turn their thoughts in this direction this year.

Massapeag. — For several years the pastors of the Uncasville church have preached occasionally at Massapeag school-house, between two and three miles from Uncasville. Some two years ago, two of the brethren connected with that church started a new and systematic movement in this section. Capt. Wm. Fitch started a prayer-meeting in the school-house on Sunday afternoons, and Bro. Wm. B. Walden organized a Sunday-school. As a result of these efforts, last fall the Massaprag Volunteer Religious Association was organized, and through the liberality and energy of Captain Williams, its president, assisted by others both at M. and from other places, a neat chapel, with a seating capacity of 150, was built, and was dedicated Wednesday, March 10. The services were under the supervision of Bro. Stenhouse, of Uncasville. The preacher was Rev. N. Millard, D. D., pastor of the Broadway Congregational Church of Norwich. Revs. Charles Cutting (Congregational), and H. Forbush (Methodist), assisted in the dedicatory service. The singing was under the direction of Mrs. Fitch, and the choir were assisted by Prof. Bagley, of Preston, Dr. George Alexander of Groton, and Mrs. Dr. Burchard and Mrs. Peckham, of Uncasville. A collection amounting to $42 was taken, and the new enterprise starts under very favorable auspices.

Wapping. — Bro. Betts, the pastor, has been very greatly encouraged by the results of a series of extra meetings held in this place. He was assisted by Mrs. J. E. Read, of Worcester, Mass. Twenty-one have been received on probation. This is one of our small but valuable country churches, that finds its existence constantly endangered by the removal of its young people to other and more thriving communities; but its fruitage is found in its converts, who frequently become the spiritual stay and staff of the communities to which they remove to seek a livelihood.

Personal. — Rev. H. Montgomery, late city missionary at Norwich, has accepted a call to Worcester, Mass., as agent for the Temperance Union of that city. Bro. Montgomery will be greatly missed in temperance circles in Norwich.

Rev. N. G. Lippitt, who has been sick all winter, does not seem to improve very much, greatly to the sorrow of his multitudes of friends. Bro. L., although a local preacher, has supplied most of our churches in the vicinity of Norwich, as well as in the city itself, and his labors have been highly appreciated by all. Bro. John Troland is supplying for Bro. Lippitt at Montville.

[Continued on page 8.]

Money Letters from March 11 to 20.

J M Addaman. S R Baker, A B Bessey, R L Bruce, M J Brewster. J A Corey. A Dresser. J L Felt, Mrs A Fuller, R C Fox. J W Gould. J W Hinckley, D D Hickey, T F Kauli. M A S Maynard, Mrs H McGilp, G A Morse. Wm A Reed, J P Roe. L S Safford, G M Smiley, G L Story, J F Sheffield, S K Smith, P H Seager. O W Watkins, Mrs Wm Waldorf, W H Williams.

IMPORTANT.

When you visit or leave New York City, save Baggage, Expressage and $3. Carriage Hire, and stop at the **Grand Union Hotel**, opposite Grand Central Depot.

600 Elegant rooms, fitted up at a cost of one million dollars, $1 and upwards per day. European Plan. Elevators. Restaurant supplied with the best. Horse cars, stages and elevated railroad to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Marriages.

[Marriage notices over a month old not inserted.]

FOLSON — STORER — At the bride's residence in New Sharon, Me., by Rev. J. H. Roberts, Augustus C. Folsom and Mabel A. Storer, both of N. S.

Business Notices.

READ the last column on the third page *Every Week* for announcements of the latest publications of the Methodist Book Concern.

The Great Faith Cure

Combined with Remedies which are hygienic, scientific, pleasant, safe and sure, as practiced by Dr. Clark, with forty years' experience, with hundreds of the best professional references, and thousands of testimonials of wonderful cures. The sick and suffering who have tried all other means in vain, can learn how to be examined free by letter, be treated at their own homes, the rationale of his method, etc., by sending a postal card with their names and addresses; and they will receive by mail, free, a copy of Dr. Clark's Faith Cure *Health Herald*. Address, Dr. Clark, Bowers Avenue, Malden, Mass.

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye — Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Nathan B. Goodnow & Co., Bankers, will send to any address a list of investments suitable for trustees and others. See advt. elsewhere.

JOHN L. BATES,
Attorney and Counsellor at Law.
OFFICE: 70 Devonshire Street, Boston, Mass.

"For economy and comfort, every spring, we use Hood's Sarsaparilla," writes an Intelligent Buffalo (N. Y.) lady. 100 Doses One Dollar.

Church Register.

HERALD CALENDAR.

Holiness Meeting, in Wesleyan Hall, at 2 p. m, every Monday.
" " No. 30 Worcester St., every Monday evening.

CONFERENCE.	PLACE.	TIME.	BISHOP.
N. E. Southern,	Brockton, Mass.,	April 15,	Andrews
New England,	Newb'yp't, Mass.,	" 15,	Warren
Troy,	Pittsfield, "	" 22,	Merrill
New Hamps're,	Keene, N.H.,	" 22,	Warren
Vermont,	Chelsea, Vt.,	" 29,	Hurst
Maine,	Bridgton, Me.,	" 29,	Warren
East Maine,	Winterport, Me.,	May 6,	Warren

Acknowledgment.

The M. E. Church of Bellaire, Mich., extend their heartfelt thanks and appreciation to the M. E. Church of Littleton, N. H., for the very generous gift of $15 for the purchase of a Bible and Hymnal for their pulpit. Trusting that the blessing of the Lord will go with this offering to this new and struggling society, may the good Father of all reward the donors!

M. A. HARRIMAN, Committee for Church.

EAST MAINE CONFERENCE — ENTERTAINMENT NOTICE. — Will all persons expecting entertainment at the session of the Conference to be held at Winterport, May 6-10, please notify the pastor at once? Entertainment will be provided for members of the Conference — probationers, candidates for admission, and local preachers supplying; also, their wives. No entertainment for children. A few teams can be provided for at homes outside of the village. All persons not desiring a long walk will please apply early.

Winterport, Me. A. A. LEWIS.

NEW ENGLAND CONFERENCE. — The candidates for admission on trial will please meet the Committee of Examination at the Washington St. M. E. Church, Newburyport, Wednesday, April 14, at 10 a. m. A. MCKEOWN, Chairman.

DEDICATION. — A new M. E. Church, situated on the Highlands, at Holyoke, Mass., will be dedicated by Bishop Foster, Friday, March 26. Rev. George Skene, of Trinity Church, Springfield, will preach at 2.30 p. m., and the Bishop in the evening.

E. P. KING.

W. F. M. SOCIETY. — The district meeting of the Eastern section of Boston district will be held on Wednesday, March 31, at Warren St. M. E. Church, Boston Highlands.

AFTERNOON. — At 2.30 p. m, Devotional Service; 3, Reports and Miscellaneous Business; 3.30, "Obstacles in Home Work," by Mrs. Geo. Edwards, of Newtonville; 3.45, address by Mrs. Dr. Hoskins, from India; 4.30, Children's Meeting.

EVENING. — At 7.30, Devotional Exercises; 7.50, address by Mrs. Dr. Baldwin on "China."

Basket lunch, hot tea and coffee served in the vestry. M. T. LEONARD, Dis. Sec.

NEW ENGLAND SOUTHERN CONFERENCE. — The General Committee of Examination of the N. E. Southern Conference will meet the candidates of their respective classes in the vestry of the Central M. E. Church, Brockton, on Wednesday, April 14, 1886, at 9 o'clock a. m.

By order of the Conference,
S. O. BENTON, Sec'y.

SPECIAL NEW ENGLAND CONFERENCE NOTICE. — All the Committees of Examination at the session at Newburyport, to be held in April, will be accommodated at the Washington St. M. E. Church — only two minutes' walk from the railroad station. J. PETERSON, for Local Com.

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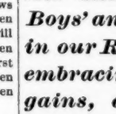
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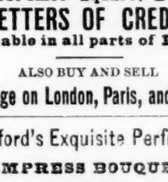
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The Family.

"HE CARETH FOR YOU."

1 Peter 5: 7.

In the silence of night,
At the dawning of light,
Everywhere,
Comes a voice to my ear:
Peace, my child, I am here;
Have no care!
Cast it all upon Him, He cannot be untrue —
He will never forsake, for He careth for you:
His the care.

Yes, leave it with Him,
The lilies all do,
And they grow;
They grow in the rain,
And they grow in the dew —
Yes, they grow;
They grow in the darkness, all hid by the night;
They grow by the sunshine, revealed in the light —
Still they grow.

They ask not your planting,
They need not your care,
As they grow:
Dropped down in the valley,
The field, anywhere,
There they grow;
They grow in their beauty, arrayed in pure white;
They grow clothed in glory by heaven's own light —
Sweetly grow.

The grasses are clothed
And the ravens are fed
From His store;
And you who are loved,
And guarded and led,
How much more
Will He clothe you, and feed you, and give you His care?
Then leave it with Him, He is everywhere —
Ample store.

Does your toil seem in vain?
Is your heart filled with pain,
Hurt and sad?
When the harvest is grown
From the seed you have sown,
'Twill be glad!
For others shall reap the rich fruits of the word
Which came from your lips and was willingly heard;
Harvest glad.

In the end of the years,
When the Bridegroom appears
For His own;
When He gathers his Bride
With Himself to abide
On His throne;
Then will sower and reaper together rejoice,
And exultingly shout with one heart and one voice,
Harvest Home!

Then leave it with Him,
'Tis more dear to His heart,
You well know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow;
Whatever the need, if you ask it in prayer,
You can leave it with Him, for you are His care:
You — you know.

— Rev. E. B. Miner, in *Presbyterian*.

"THE DEPTHS OF SATAN."

BY MRS. MARY GRANT CRAMER.

What a fearful theme! Why not choose a more agreeable one? some may inquire. Because duty seems to indicate a preference for this.

It is pleasanter to handle roses than thorns, but we would take a thorn sooner than we would a rose if we had nothing else with which to remove a splinter from a wounded hand; at such a time the service the thorn might render would make it of more value to us than either the beauty or fragrance of the rose.

When an epidemic prevails, it furnishes a topic of conversation for all, not because it is pleasant, but because it compels people to face danger which they are eager to avoid; investigating the cause and nature of it, may elicit information that can be successfully used for checking the disease. To attain this object is so important and all-absorbing, that people do not shrink from conversing freely about the epidemic because it is an odious theme. Satan is responsible for sin, which should be more dreaded than "the pestilence that walketh in darkness" or "the destruction that wasteth at noonday," but we know that the reverse is true.

How often people who become paralyzed with fear in the presence of physical danger, laugh and mock at the idea of spiritual peril and pronounce it a myth, an hallucination! They regard it thus because Satan has blinded them to a sense of their soul's needs and danger, and has taught them that it is in exceedingly bad taste to speak of him or to regard him as the source of evil; even the children of light often hesitate to connect cause and effect, when Satan is the controlling power, so universal is the repugnance to laying responsibility upon him except in a general way. It is a popular belief that to assume ignorance of him and his devices, is to put oneself beyond his reach. One evidence that this is a mistaken idea, is that successful generals in the field never act upon it; unwelcome as their foes are, they seek, even often at the peril of life, to obtain all the information they can of their strength, their movements, and their intentions. This is necessary in order to be a match for the foe; strategy is often the key to success on the battle-field, and not unfrequently has opened the door to victory when defeat seemed inevitable. The greatest strategist the world has ever known, uses this art with such consummate skill that generally his victims are not aware of it until his fell purpose is accomplished, and even then many fail to see who is the cause of their ruin. It is surprising that even advanced Christians are sometimes not as keen-sighted in this direction as might be expected; they often speak in guarded terms of the enemy's work, as if afraid of exaggerating if they attribute to him mysterious evils that cannot be explained on natural principles, as if Satan was not a supernatural being, who exercises superhuman power. They forget that his power will increase with the wickedness on the earth, and our Saviour's prophecy of him in Revelations records that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men and deceiveth those that dwell on the earth by means of those miracles which he had power to do," etc.

What manifestation of satanic power need to surprise us, after the foregoing declaration? Though we have not seen fire come down from heaven, we hear in recent times of miracles of healing, some of which must be performed through the workings of Satan, since it is not claimed that they are done in the name and through the power of Jesus; we know that no mortal in his own strength can work miracles, although the tricks of legerdemain tempt some to believe this possible. Satanic cunning seems to have attained the utmost skill in the black art of deception when it convinces good, sensible people that the arch deceiver does not exist, and never did.

"What blights the bloom of the land to-day
With the fiery breath of hell?
If the devil isn't and never was,
Won't somebody rise and tell?"

Yes, we should like to know why there is so much mischief going on in the world, if his Satanic majesty is not around. Some say there is no sin; but how can we believe it when we open the morning papers and see the footprints of Satan on almost every page! Cheating, lying, theft, drunkenness, murders and crimes and calamities of all kinds, are there graphically described. The next morning another record of horrors is served out to the public, and thus it goes on through the weeks, months and years, with almost never an allusion to the Evil One as the author of this accumulation of misery and crime. How delighted he must feel to be thus screened from public condemnation and observation! I was pleased and surprised this morning to notice a slight thrust at him in the *Boston Journal*, as I read a Parisian letter; it is so unusual that I will give a brief extract from it containing the item referred to: "There is much need of reform in the sale of intoxicating liquors in France. The Germans, the phylloxera, and *the devil between them*, have undoubtedly set large masses of the people to drinking too much; the brands and imitations are as in London so many and so impudent that only government intervention can work a change." Here is a temperance lecture in a nutshell. That brings to remembrance

"the fatal draught
That palsies heart and brain,
And loads the bier of each passing year
With ten hundred thousand slain."

Yes, drink does this at Satan's bidding, and we are his tools, if we do not oppose his deadly work that is fast filling not only graves, but first jails, prisons, penitentiaries, almshouses, orphan asylums, widows' homes, houses of refuge and correction and lunatic asylums. It is said that "silence gives consent," and if we are not willing to be held responsible for some share in the harvest of death that is going on everywhere through all seasons of the year, we should try to check the criminal records and bills of mortality that have grown so long that they girdle the earth. Let the records be truthful, but let us say that, God helping us, they shall not be so lengthy nor so frightful. To be equal to our duty in this direction, our faith needs to be boundless like Divine grace, and our works should correspond with our faith. Then would the world be in a fair way to get righted, for it is upside down and cannot right itself. Sin holds high carnival, for Satan never did a larger business than at present (his family having grown so large upon his hands); yet the prospect for checkmating him never was as favorable as it is now. The everlasting Gospel, like Zechariah's roll, is flying through the world, and the powers of darkness cannot stop it.

Still, a broad river of moral death is flowing through all lands, and the broadest and darkest in our land is that which has its fountain head in a distillery. In the murmuring of its waves, we recognize the cries, moans and sighs of broken-hearted women and impoverished children, mingled with drunken quarrels and the shrieks of lost souls. Only a merciless tyrant would claim so many wretched victims. Is it not our duty to cripple his power whenever and wherever we can? When he comes disguised as an angel of light to seize his unsuspecting prey, should we not tear off his disguise and reveal his villainy, bidding his unwary victims to fly for their lives? Yes, verily, to those who are acquainted with his devices, he often comes as "the prince of the power of the air," to intimidate them or do battle with them. Inexhaustible in resources, he has many lines of attack, and they can be carried out simultaneously in different parts of the world, for his emissaries are everywhere. His especial delight is to make Christians stumble, as that hurts the cause of Christ far more than for sinners to offend. For this purpose he goes to church every Sunday, and he even has the presumption to intrude his diabolical presence in the pulpit when he can get the opportunity of doing it. How often churchgoers find themselves critically studying the toilets of those in front of them, or applying the sermon to their neighbors, in a most uncharitable way, little dreaming that they are thereby sinning in the house of God. Truly, there we need to be clothed with salvation as with a garment, lest we fall into temptation.

Perhaps none more indignantly deny the fact of their coming under satanic influence, than frost-bitten Christians. Advanced ones know something of "the depths of Satan," and quickly feel the vast difference between the atmosphere with which he invests them, and that which surrounds them while enjoying communion with God.

An article of this kind would be incomplete that contained no allusion to demoniacal possession — a doctrine that is clearly taught in the New Testament by Christ and His disciples, and so is the remedy for the evil referred to. The modern theory that humanity is no longer afflicted in this fearful manner, though a popular belief, is not sustained by Scripture, nor by our knowledge of human nature which is as perverse as ever, even if pride is unwilling to admit the fact. The assumption that certain Christian doctrines are not applicable to our age or people, is a dangerous one, as it deprives us of any advantages that might accrue from having faith in them and acting up to the light given us. Then, again, we should remember that a curse is pronounced upon any one who shall dare to preach any other gospel than that which we have received. Alas! many incur this fearful risk.

It is a significant fact that our Saviour, just before His ascension, said to those around Him: "These signs shall follow *them that believe;* in My name shall they cast out devils," etc. Simple as this language is, it has often been perverted. Many Christians explain this as applying only to apostolic times, but no one has ever proved this. If the Divine declaration is thus to be explained, then faith is the prerogative of apostolic times, and the door would be open for infidelity to step in and pick the New Testament teachings to pieces.

Modern times furnish well-authenticated cases of persons being dispossessed of evil spirits and leading beautiful Christian lives afterwards. A notable case of this kind, and to which there were hundreds of witnesses, was that of "Gottlieben," as described by persons now living, and also in the life of that noble man of God, the late Pastor Blumhardt, of Wurtemburg. This saintly man often visited her, in company with others, during her terrible suffering, and prayed with her, and claimed that the evil spirits sometimes spoke to him in languages which the young woman did not understand, and confessed that they were demons. The evil influence they exercised over her gradually weakened under the power of prayer, and finally the whole troupe fled, if we are to believe the testimony of many witnesses. At the time Gottlieben experienced this great deliverance, she screamed out: "Jesus is victor; Jesus is victor!" The people of a village near by claimed to have heard the same words at the same time in the air above them, and the power of God fell mightily upon the people of that village. From that time Gottlieben led a holy life, had great power in prayer, and possessed such remarkable wisdom that Pastor Blumhardt consulted her, it is said, in all important matters. The Christian home founded by Pastor B. is the oldest and most prosperous one in Europe, and enjoys such a reputation, that great numbers, including the nobility and princes, have visited it for the sake of its advantages both of a spiritual and physical nature.

Auburndale, Mass.

HYMN.

[Written for the reopening of the M. E. Church, Amesbury, Mass., March 5, 1886.]

BY MRS. DR. PERKINS.

Unchanging God! Our fathers' God!
As did our sires, so would we raise
Our songs of loving gratitude
For all the blessings of our days.
Eternal God! this earthly shrine
We would re-dedicate to Thee;
Descend, and fill these hallowed courts,
That we Thy glory here may see.

O! could these walls be vocal now!
What varied scenes they fain would tell!
What burdened hearts have hither come,
And heard the whisper, "All is well!"
What struggles; what discouragements;
What battles fought; what victories won;
What heavenly peace for pardoned sins,
Through Jesus Christ, th' Eternal Son.

And while anew we consecrate
This temple to the Most High God,
We ask for every waiting soul
A deeper consecration, Lord.
On each returning holy day,
Filled with Thy spirit may we come;
Then will we feel that we have made
A Sabbath's journey nearer home.

When other feet shall tread these aisles,
And other voices sing Thy praise;
In pentecostal scenes revive
Thy work, as in the former days;
Then in that house not framed by man,
That glorious temple built above,
Redeemed from every land will sing
The songs of Christ's undying love.

A LOST CHORD.

"Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more."

So runs the hymn, and some of us who seem so placed as to be able to contribute nothing to the harmonies of earth and heaven should carefully consider if it be in reality *impossible* for us — even us — to set immortal echoes astir. There are so many ways of rendering life tuneful, so many opportunities that go by, *lost*.

"I go regularly to that place of worship," said a workingman. "When I chanced in they gave me a friendly word and shake of the hand, and now I've settled down and feel at home."

The kind grasp and greeting cost little to the giver, but who knows where their influence may end?

"I will speak to her next time," thought a lady, shyly, as a stranger of whom she had some slight knowledge — a traveler from a far-off land — stood near her at the close of a communion service.

"Next time" the stranger was in the Father's House, and the friendly words unspoken must be mute till eternity.

"As we have opportunity," let us tread in His steps who went about doing good, whether the only service we can render be a look or tone of cordiality to a fellow-worshiper, a letter or visit to the sick, or comfort and peace brought to a fretful child, perchance one of our own household.

Our very existence here is a proof that in some way or other we have a special work to perform. In one of his sermons, Rev. Mark Guy Pearse relates that a piccolo player at a Handel rehearsal stopped playing, thinking his instrument would not be missed amid the crash of cymbals, but Sir Michael Costa hushed the music of the whole orchestra, missing *him*. So God may be waiting and listening now for music which is in our heart and within our power to waken. — *The Quiver*.

CATCHING FISH THROUGH THE ICE.

BY A MINISTER'S WIFE.

One evening, not long ago, we were talking about the best means of promoting a revival, and my husband said: —

"It is useless to expect a revival in a cold, unawakened church. The way must be prepared, the great deep broken up, before souls can be saved."

This did not refer to our own church, for the Sun of Righteousness had been shining upon us, melting our hearts until the ice was so thin that it needed only a child's hand to break it, and more than a score of our children and young people had lately been saved.

But it seemed a sad thought that, in any church, a pastor's warm, earnest zeal must count for nothing, unless the hearts of the church were melted too, and I went to sleep thinking about it.

In my sleep I dreamed that I was standing, with many others, on an icy surface, and, as I looked around at the quiet, busy people beside me, each intent on some engrossing employment, I saw that they were fishing. Right beside me a young lady, with a very happy face, had just landed a large, beautiful fish; and the success of the others was equally good. Right up through the ice they were drawing them, and no one seemed to see anything strange about it.

When I awoke, in the morning, the dream was still fresh in my mind, and I startled my husband by saying: —

"It can be done; souls can be saved in a frozen church, as easily as people can catch fish through the ice."

My husband sometimes laughs at my dreams, but he is very tolerant of my "fish stories," for once I dreamed that he caught a nice, large fish, and that very day there came to him, for some ministerial service, a ten-dollar gold piece which we laughingly called his "gold-fish." Of course a minister could not frown on such golden dreams as that.

This dream was so full of encouragement for me, that I venture to write it for some one else, who may be thinking that the church is not ready for a revival.

Break a place in the ice close beside you, and begin to fish. There is no church so cold and frozen that there are not warm, living depths beneath the surface. May the Master who said, "I will make you fishers of men," give to His "toilers of the deep" abundant success!

Sky Parsonage, Worcester.

QUERIES.

A few weeks ago the daily press reported the leader of the Saturday afternoon Bible class in Tremont Temple as saying, that "there are tens of thousands of God-like, God-fearing men in the church of God to-day, who honestly and innocently, as they think, use tobacco."

Does he mean to say they are Christ-like in the use of tobacco, or that they are good and pure and clean and God-like in spite of the use of the weed? Smoking is generally regarded as the least objectionable use of this narcotic. Can we imagine the self-denying Christ, with his revealed character and mission, as going about with a pipe in his mouth?

The cigar is a new departure in Christian (?) construction. The same leader, the week before, from the same platform, denounced cigarettes as "the last and worst invention of the devil in the nineteenth century." Can those "tens of thousands," because in the church, expect to control the use of the weed under a patent from the inventor, and restrict the manufacture and use of the same in other than prescribed form, "the good cigar?"

Are not those God-fearing tens of thousands (ministers, Sunday-school superintendents and teachers, deacons, elders, confessors, laymen) in reality soliciting agents to extend the "right" of use, inducing men and boys to follow their example, at great price? Is self-gratification more reprehensible in boys than in "God-like men?"

Said leader said also in the report named, that the indiscriminate denunciation of the use of tobacco to a boy will likely lead him to side with his smoking father — by implication the wrong side.

Do the majority of those pious smokers justify themselves before the bar of enlightened conscience, in thus offering sacrifice on the altar of self-indulgence?

"No man liveth unto himself." Public opinion is judge and jury to try every man, especially every public teacher, whether he will or no. Is the man who does in secret, or among strangers, what he would not do in the midst of neighbors and friends, governed more by principle or the restraints of society? Do our Scriptures reveal any smoking in the future except that of the pit? That which is filthy shall be filthy still.

Borax.

Our Girls.

THE LAST OPPORTUNITY.

"For many years I have made it a rule never to spend a half-hour with any person without finding out if that person was a Christian, and if not, trying to preach Christ to him."

This, in substance, is what the minister said in the little church at the quiet summer resort by the river side, where Edith Manton was staying. "For," continued the speaker, "it may be my last opportunity to speak for Christ, or it may be some one's last chance of hearing the truth."

Edith was thinking of these words that morning when she went out in Jerry's boat after lilies. Jerry knew where the flowers were thickest and fairest, and, too, he was counted as the best oarsman on the river. Edith often went out with Jerry, and that morning she was thinking: "I have had more than *one* opportunity to present Christ to Jerry. But I do not even know whether or not he belongs to Christ. If I had only spoken to him before! I don't know how to begin now." Presently she began singing,

"Pull for the shore, sailor, pull for the shore."

Jerry listened, and when she ended, said:

"That's a good one, Miss."

"Yes; but, Jerry, are *you* pulling for the other shore?"

"Well, I don't know much about them things," replied Jerry. "Reckon as how when one has no oars to pull with he must just drift. And maybe he will drift to the shore, and maybe he won't."

"But why shouldn't you have the oars?" asked Edith.

"Well, I s'pose it's like this: sometimes a boat gets loose and starts off without oars, and then at other times the oars get broken or lost in the middle of the river. I never lost nor broke an oar in my life, so I s'pose I must have started without any."

"And so you mean to keep on drifting?" asked Edith, growing interested.

"What can a fellow do? Out in the middle of the river without any oars! He hasn't much chance of getting back to the wharf after them."

"But if the oars have been lying in the bottom of his boat all the time? Wouldn't a man be foolish if he didn't pick them up and use them when he found he was drifting down stream and making no progress toward the other shore?"

"Humph! It ain't much likely that a fellow would let them oars lie right afore his eyes and never touch them, is it, now?"

"That is what puzzles me," replied Edith. "You have only just to put out the hand of faith and take hold of the oars of prayer and the Word of God and pull for the shore."

"My! miss, I never thought of that! I've got a Bible that my old mother gave me when I started out; and she taught me a prayer, too. And I've been letting them oars lie idle in the bottom of the old boat all these years. D'ye 'spose they are as good and stout as ever? And would they pull an old fellow like me into port?"

"I am sure they would. O Jerry, I wish you would take hold of them and pull."

"I believe I will! I'll get out the old Bible to-night, and I'll say that little prayer; or, if I can't remember that, I'll whittle out a new one. I promise you, Miss, I'll do it."

The next morning Edith was just starting out to walk down to the river when a messenger came in haste. "O Miss Manton! There's been an accident, and old Jerry is 'most killed. He wants you. He is out of his head, and keeps saying something about pulling for the shore. The doctor says he can't live."

When they reached the place where Jerry was slowly breathing his life away, some one said: "Jerry, Jerry, here is Miss Manton!"

Jerry opened his eyes, and said faintly, "Sing that!"

And there, surrounded by a group of rough, though kindly men, Edith sang:

"Light in the darkness, sailor, day is at hand,
See o'er the foaming billows, fair haven's land,
Drear was the voyage, sailor, now almost o'er,
Safe within the life-boat, sailor, *pull for the shore.*"

As she paused, Jerry's lips moved, and bending low to hear, Edith caught the whisper:

"I did it! I took the oars; I pulled for the shore, I guess I'll make the harbor!"

A few more labored breaths, and Jerry had, as we trust, "made the harbor!"

"What if I had not used that last opportunity?" said Edith to herself as she walked back to her cottage. — *The Pansy.*

A PRAYER BY THE SEA.

I saw the ships on a windy sea
In the light of the morning's gold;
And the shout of the sailors came to me
Like songs from the days of old.

Wild waves leaped up on the crags and beat
On the edge of the rock-bound shore;
And the thought of a coming time was sweet,
When the sea should be no more.

No more, no more shall mothers and wives
Dream of loves that the blue wastes hide;
No more shall the vigorous hearts and lives
Be flung to the wind and tide!

Oh, Father, follow the gallant ships
Through the light of the morning pale!
Thou hearest the prayer of the loving lips,
Thy mercy never can fail.

And guide us all to some haven blest
Where never a tempest is known;
For life is sad, and the secret of rest
Is hidden with Thee alone.

—*Sarah Doudney.*

The Little Folks.

TWO COWARDS.

BY LILLIAN GREY.

"Faugh! girls is such simpletons; 'fore I'd be 'fraid!"

And Fred, armed with a shovel, marched valiantly into the pantry, where Maud — who was housekeeper for the day — had just spied a mouse.

"Don't let it bite you, Freddie!" pleaded Maud through the keyhole of the closed door.

"Don't you be a goose; and it's such a teenty-weenty mouse, too," he replied, as he caught sight of it dodging behind the flour-barrel.

"Can you catch it, Freddie?"

"Of course I'll catch it; and then I'll make you hold it in your hand to break you of being a coward."

Suddenly there was a vicious whack of the shovel, and Fred appeared with the flattened body of the little innocent thief suspended by the tail in his fingers.

"Now, Maudie," he cried; but no Maud was to be seen, and after a vain search, he threw the body of the little victim in the ash-barrel and seated himself on the porch.

After a while he saw his sister's head peering around the corner of the woodhouse.

"Oh, you can come on, baby! I've thrown the terrible beast away, and little dear shan't be hurt, so it shan't."

Fred loved to tease, but he was truthful; so Maud came fearlessly and sat down beside him and listened to a long lecture on the folly of being a coward. He explained to her how ridiculous it made one appear to be afraid, and that cowards are not trusted and respected. Finally he pictured numerous scenes in which he would figure as a hero and win undying laurels if he only had a chance, and ended with the gallant remark, "Girls is so 'fraid!"

Maud assented meekly to all his sage remarks, but would not promise herself to be brave in any future crisis where a mouse might be concerned, or snakes either.

The long day finally wore away without farther disagreement or mishap; but the twilight, usually so pleasant, seemed strange and eerie, and so Fred lit the lamp very early. But having turned the wick far above the burner, the treacherous thing began to act in the peculiar way that lamps will when mismanaged.

"Good gracious! the old thing is going to burst! Run, Maud, or you'll get blowed up!"

"Throw it outdoors, so it won't burn the house up!" screamed Maud; but Fred's flying feet had already borne him half way to the barn.

So Maud — brave little coward — grasped the lamp with its flaming chimney and hurled it as far into the yard as her strength would send it. Fortunately the air extinguished the blaze, and the oil ran out harmlessly on the ground.

Fred reached a place of safety, and found that his sister was not at his heels. Hearing no explosion, he ventured back to the house just as Maud got another lamp lighted, and the welcome rumble of wheels was heard at the gate.

Later in the evening Fred whispered: "Say, Maudie, how did you dare touch that sputtering, blazing old thing?"

"'Cause I'm such a coward," she answered demurely. "Girls always is!"

And Fred, without another word, meekly ascended to his bedroom with a *candle*.

For Young and Old.

Bits of Fun.

— A young physician once asked Dr. O. W. Holmes for a suitable motto. "Small fevers gratefully received," was the witty response.

— "Mother," said a little girl who was trying to master a pair of tight boots, "it's no use talking. I can't wear them. My toes can't get a chance to breathe."

— A clergyman who married four couples in one hour the other evening remarked to a friend that it was "fast work." "Not very," responded his friend; "only four knots an hour."

— They paused before that powerful painting, "Custer's Last Charge," two ladies in fashionable garb, and with the rest of the crowd gazed intently at the picture. At last one broke the solemn silence by remarking, "It's a nice frame, isn't it?"

— *Wife:* "What a very polite young man Mr. Dumley is!" *Husband:* "Yes? I never discovered it." *Wife:* "He was very polite to me last evening. Among other compliments he spoke very pleasantly of my singing." *Husband:* "Did he? That *was* polite."

— "Ah, the first Mrs. Byrne was a charming woman," said Byrne to his second wife a few weeks ago. Then, seeing an ugly look on her face, he hastened to say: "You must excuse me, my dear, but then it's only natural that I should mourn for her at times." "Oh, don't apologize," said Mrs. Byrne No. 2, in her pointed way. "I assure you no one can regret her death more than I do."

— *He:* "Speaking of their marriage, I think they both make a very good match." *She:* "How can you say so? Why, she's brimstone personified, and he's a perfect stick." *He:* "Brimstone and a perfect stick — precisely the essentials to a good match."

— They were spending a week in Washington on their bridal tour, and were over one day looking at the monument. "There is nothing so high in this city as this, is there, love?" she asked with bird-like confidence. "Yes, darling," he replied, "there is." "Why, love, I didn't know it. What is it? Take me to see it, won't you?" "Yes, darling. It is the price of board and lodging, and you may see it when I get the bill."

— At a public school recently, the master, in general exercise, wrote the word "dozen" on the blackboard, and asked the pupils to each write a sentence containing the word. He was somewhat taken aback to find on one of the papers the following unique sentence: "I dozen know my lesson."

— An old Scotchman, when taking his bairns to be baptized, usually spoke of them as laddies or lassies, as the case might be. At last, his wife said he must not say it was a laddie or lassie, but an infant. So the next time that Sandy had occasion to go to the clergyman, the latter said, "Weel, Sandy, is it a laddie?" "It's nae a laddie," was the answer. "Then it's a lassie." "It's nae a lassie," said Sandy. "Weel, mon, what is it, then?" said the astonished preacher. "I dinna remember vera weel," said the parent; "but I think the wife said it was an ellifant."

Gems of Thought.

— As God warms the earth with snow, He can warm the soul with grief.

— Life always takes on the character of its motive. — *J. G. Holland.*

— Sin has many tools, but a lie is the handle which fits them all. — *O. W. Holmes.*

— The innocence of the intention abates nothing of the mischief of the example. — *Robert Hall.*

And, that no day of life may lack romance,
The spiritual stars rise nightly, shedding down
A private beam into each several heart.
— *Emerson.*

— The knife of simplicity is often improved by the grindstone of experience.

— There are two reasons why people do not mind their business. One is, they haven't any business to mind, and the other is, they haven't any mind.

— "There was nothing that chippered you up so, as being real driving busy," Mrs. Jeffords said. — *A. D. T. Whitney.*

— It is no part of religion to think about death. It is the part of religion, when the fact and thought of death come in, to remind us that we live forever, and that God, who sent His Son to die, will help us safe through the somewhat fearful strait that lies before us. — *Macdonald.*

"Hold it up before me, Father, Father!
Hold it up before my closing eyes;
Dimly o'er my sight the death mists gather,
And my way looks lonely through the skies.
Loose the silver cord,
'In hoc spero,' Lord,
Only this can lend me wings to rise."

— "The things which *He* suffered" include and cover, and stretch wide on every side beyond, all possible "sufferings of this present time." It is in patient suffering, rather than in doing, that we are especially called "to follow His steps." — *F. R. Havergal.*

Death is but an opening portal
Out of life to life on high;
Man is vital, more than mortal,
Meant to live, not doomed to die;

Praise for present mercies giving,
With good works your age endow;
Death defy by Christlike living,
Heaven attain by service now.
— *Newman Hall.*

— The wheat fields of the summer did not approach the reapers asking to be gathered, but the reapers went out and cut the harvest where it stood. The world will not come to the church to be saved; the church must go to it. "Go ye into all the world, and preach the Gospel to every creature."

— The work of a Christian as it is described in the Bible looks fitter for an angel than for a fallen man; but this fallen, weak man has more than the sufficiency of an angel for the discharge of it — his sufficiency is of God. — *W. Jay.*

Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude!
— *Whittier.*

— Faith and obedience are bound up in the same bundle. He that obeys God trusts God; and he that trusts God obeys God. He that is without faith is without works; and he that is without works is without faith. — *Spurgeon.*

— Though you may have known clever men who were indolent, you never knew a great man who was so; and when I hear a young man spoken of as giving promise of great genius, the first question I ask about him is always, *does he work?* — *Ruskin.*

WILBUR F. HAVEN.
A Memory and a Tribute.

BY HON. J. K. C. SLEEPER.

"My church is a part of my business!" once said
A layman, as loyal and true as e'er led
The Methodist hosts, through the length of our land
In the songs of their love, this Christ-loyal band.
"My church is a part of my business," quoth he!
"Well said!" wrote an angel with ecstatic glee!
And the veiled mystic sign that the post thereto bore,
Unread, was the magic that led through the door.
The church and the business together were wed
By the wisdom of God, this wise man had said.
The songs that he sings on the bright crystal shore
Are the sweeter for having been sung before.
In the church of his love, when the work in hand
Was leading the choir or the loved praying band.
That veiled, mystic sign on the post of his store,
Transfigured, is hung o'er his Christ-mansion door,
And the angels of song have placed on his brow
The sweet singer's crown, bright gemmed with his vow!
And "The king in His beauty" — Father and Son —
Hath pronounced the glad welcome — "Well said — well done!"
While resounding throughout the palace of God
And reaching beyond, down the road that he trod,
Comes the Master's voice, with the sweetness of love
More pure than the snow or the peace of the dove,
Saying, "Faith in the Christ, the Saviour and Lord,
And the works that show forth glad faith in His word,
Are the mystic signs of the earth-work begun,
That ends in fruition of welcome — 'Well done.'"

Religious Items.

The doors of St. Chrysostom's church, in Philadelphia, are never closed during the day.

The church of which Rev. Newman Hall is pastor in London has connected with it nineteen Sunday-schools, which contain 5,600 children.

Rev. Dr. O. H. Warren, of the *Northern Advocate*, is spending the winter in the South, for the benefit of his wife's health.

"Kosha Okodakiciye," is what the Dakota Indian young men call their Young Men's Christian Association. They have formed eleven of them.

Mr. Spurgeon is back in London in improved health, and preaching with all his old vigor and effectiveness to great congregations.

The Methodist church at Iowa Falls, Iowa, was burned with all its contents two weeks ago. Twice it has been burned to the ground, and once after being repaired at a cost of $1,200, it was destroyed in part by storm.

Mr. Stead of the *Pall Mall Gazette* was welcomed back to liberty by an immense meeting in Exeter Hall, one of the features of which was the presentation to him of a silk purse containing the value of 27,128 pennies, given by that number of English women as a testimonial for his services in behalf of female purity.

A German evangelist named Schrenk has been holding great meetings at Frankfort. Bible readings, prayer-meetings and evening meetings in halls were all used to arouse and interest the people. Mr. Schrenk is of Berne, and goes out from there on evangelistic tours.

A secular paper says that "Methodism, it would seem, has some attractions for soldiers and sailors. It is estimated that there are in the British army and navy over thirteen thousand declared Methodists."

There is now a railway in Asia Minor which traverses some of the country in which the Apostle Paul performed his missionary labors. It runs near the sites of several of the "seven churches" mentioned in the Book of Revelation. Trains leave Smyrna three times a day.

An association has been formed in England called the Morning Watch, whose object is to encourage early rising and early communion with God. "A little while spent with Him before the cares of the day dim the freshness of the mind, does more than aught else to foster close communion."

A remarkable revival of religion pervades Patchogue, L. I. In the Methodist church it has been characterized by unusual power; believers have been quickened, and the converts, up to the present, number 100 or more. Over fifty have already been received upon probation, and many others are to be admitted. Although the meetings have been held ever since the week of prayer, the interest deepens. The church is crowded to overflowing at every service. Rev. Walter A. A. Gardner, of Boston, Mass., is assisting the pastor, Rev. B. F. Reeve, and is a powerful agent in the salvation of the people.

The stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, New York, March 4, Hon. Enoch L. Fancher, LL. D., president, in the chair. A letter was presented from the British and Foreign Bible Society, announcing the election of the Right Hon. the Earl of Harrowby as successor to Lord Shaftesbury in the presidency of that Society, and of Mr. J. Gurney Barclay as treasurer in place of the late Mr. Hoare. Two Bible Societies were recognized as auxiliaries in Kansas, one in the Territory of Dakota, and one in each of the States of Arkansas, Georgia, Illinois, Nebraska, and Ohio. The total receipts for February were $35,464.43. The total issues from the Bible House during the same period were 60,446 volumes.

Church News.

EAST MAINE.

BANGOR DISTRICT.

A long time has passed since Moulton has been so moved by the power of God as it has been in the recent religious interest. Thirty or more have been converted and reclaimed, and forty have professed the experience of the blessing of perfect love. A power mightier than the Aroostook stump lifters, has taken out some of the roots of bitterness that obstructed the way. The work has been mainly in connection with the Methodist and Free Baptist Churches.

A gracious revival followed the preachers' meeting at Old Town. More than twenty have sought Christ. Surely a grand triumph of the Gospel, considering the state of our work there three years ago. Bro. Lewis and Bro. Walker assisted Bro. Tinling.

Moro and Bro. Bradford continue in evangelistic work. Fifteen persons presented themselves as penitent seekers during three evenings of recent meetings. Bro. Boody, who was so feeble in the summer, like an old war-horse scenting the battle smoke, has come to his feet again and plunged into the conflict.

Since the great loss to Patten in the death of Bro. Stetson, Bro. Wm. Mitchell has received a severe injury by a fall; but gains are coming with losses, joys with sorrows. Patten has seen no more triumphant day since the revival under the labors of Bro. Skinner.

A "tremendous storm" is reported in the Aroostook, and that "oldest citizen" reports a "tremendous storm" all along the line, but the revivals survive.

A good religious interest has prevailed at First Church, Bangor, for several weeks. The work began before the special meetings in the city conducted by Pratt and Birdsall, and has continued since. More than twenty during the winter have presented themselves as penitent seekers of salvation.

The old-time interest in quarterly meetings survives on some parts of the Bangor district. A brother walked from a logging camp to meeting and returned the same day, the round trip being ten miles. Four miles of the trip was over a loose track and six miles over the untrodden snows of the winter, where the traveler went to his knees in the snow at every step.

P. E.

South Deer Isle. — Feb. 21 was Memorial Sunday with the M. E. Church here. The last services ever to take place in the old church, were held at 2 o'clock P. M., and at 6.30 in the evening. The sermon by the pastor, in the afternoon, was from Haggai 2: 9: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." At the close of the sermon four persons were baptized, and nine were received into the church, all of whom were heads of families. In the evening a most gracious praise and prayer-meeting was held, in which very many took part, some of whom were present at the dedication of the church forty-one years ago, and also took part in the first prayer-meeting held within its walls. At the close of the meeting two persons rose, requesting the prayers of God's people. This church was dedicated to the service of God, Feb. 20, 1845, by Rev. H. C. Tilton, then preacher in charge.

Monday and Tuesday, about forty men met at the church and took out all the pews, furniture, floors and partitions, cleared off the plaster from the walls and ceiling, cleaned up the rubbish, and stored all valuable lumber and material. They then took out the underpinning, and raised the building about five feet, placing it securely on blockings. Carpenters will at once be put on to foot down the posts and standing timbers, so as to give an audience-room eighteen feet from floor to ceiling; then a recess will be built on the rear end, 6x17 feet, and the whole building will be underpinned with split granite. The church will then receive the addition of a tower and belfry of a neat design. New pews, doors, and windows will be put in, and the whole church finished in a neat, artistic manner, all of which we hope to have completed by the middle of May.

M. G. P.

LETTER FROM INTERVALE, N. H.

BY REV. EZRA TINKER.

IV.

Little did I think when I sent my third epistle to ZION'S HERALD that so many months would elapse before the fourth would make its appearance. I can scarcely account for the delay except on the Quaker theory that the spirit has not moved until now.

Immediately after Conference I was too busy in planning for the summer campaign and the influx of tourists, to write; after the arrival of visitors and boarders, I was too much occupied with their interests, to write; and after their departure, I was too much occupied in gathering up the fragments, that nothing be lost, to write. At this juncture of affairs, and by the strength of the bracing winter air, I wish to say some things that could not *coolly* be said in the height of the boarding season and with the thermometer among the nineties. Many of the hotels and boarding-houses at North Conway and Intervale were blessed with larger receipts than for several years past, while, with rare exceptions, all were amply remunerated. Evidently the White Mountain travel is on the increase. Persons from different parts of the country, from Chicago, Philadelphia, New York, Boston, Montreal, and various other places, either within or beyond our borders, are buying lots and erecting cottages for occupancy during the summer season, while some of the hotels and boarding-houses are enlarging their dimensions in order to meet the increasing demand.

Like all summer resorts, we are favored with all classes of tourists — those in quest of health, of rest from overwork, of excitement, of pleasure, of nothing except the opportunity to kill time. We have great scholars, great preachers, great lawyers, great singers, great bankers, great railroad kings, great warriors, great diplomats, great philanthropists, and great *rogues*. There are the religious, the semi-religious, the non-religious, and the positively vicious. The first are saints at home and saints abroad, the second devout at home but less devout abroad, the third without profession and without possession, the fourth *sui generis*, but a small minority.

The past season gave us an unusual number of ministerial tourists. The ubiquitous itinerant Methodists furnished their full quota. There was the ex astor and founder of the "People's Church," who has climbed to the summit of many a difficulty as easily as he ascended to the peak of Mount Washington; there was the brilliant editor of the *Christian Advocate*, whose inquisitiveness nearly cost him his life; there was the fascinating pulpiteer of Eighteenth Street, New York, who fairly captivated the elder daughter of the writer by his genial ways; there was the large-souled and popular pastor of Hanson Place, who invariably ends his pastorates better than he begins, and who never fails of pleasing from first to last; there was the polished preacher of St. John's, whose very features indicate the brightness and fineness of the spirit that dwells within; there was the sturdy Irish orator of Jersey, who never knew how to be dull, and who received his training and inspiration at the feet of such Methodist Gamaliels as McClintock, Foster, Nadal, Strong and Buttz; and there was the energetic pastor of Trinity of the Quaker city, whose stalwart form, like another Saul, rises head and shoulders above his ministerial fellows. The space would fail me to speak fully of Bates and of Steele, of Luce and of Allen, of Daniels and of Johnston, who are the life and soul of the Intervale Park Conventions, and without whom the conventions would be like the play of Hamlet with Hamlet left out.

Many of the tourists have learned the wisdom of prolonging their stay through the month of October, while in a few instances they consume much of the month of November, and even a cottager here and there tarries far into the winter.

The local churches are somewhat indebted to the summer boarders for the healthful condition of their finances. We are glad to have the helpers come, and are very sorry to have them leave. We were fortunate in securing the October session of the Portland District Ministerial Association, which, following so soon upon the Holiness Convention, served to deepen the religious impression already made. The broad and scholarly sermon of Dr. Bashford gave the key-note to the meeting, while the eloquent and practical discourse of Brother Gerrish intensified the interest already kindled, and sent us to the close of the session in the best of spirits, thus leaving with the church and the community the pleasantest memories of the various services.

Our new presiding elder is everywhere (where he should be) energetic and effective, commending himself to the churches as a man of God, and as a workman that needeth not to be ashamed, rightly dividing the word of truth. Our own society was able to say at the close of the second quarter, that his claim for the year was paid in full, although it had been slightly increased over former years.

The Sunday-school Christmas service at the new church was a decided success. The literary exercises in charge of Professor Fernald were all that could be desired. The trees were burdened with presents, from the merest toy to elegant gold watches and choice silverware. A thronged house indicated the interest. The writer has been the pastor of large, cultured and wealthy societies, in cities and in large villages, but he has never witnessed a Sunday-school Christmas gathering, which, taken all and in all, in the character of the literary exercises, in the taste and arrangement of the trees, in the variety and elegance of the gifts, in the deportment and good cheer of the audience, that surpassed the gathering of Christmas eve, in the Methodist Church in the quiet but beautiful village of North Conway.

It is with great pleasure that we record the fact that the Sunday-school and the Sabbath congregations are perceptibly on the increase. The numbers at the new church were never as large as now. The places of the tourists are more than filled. Doubtless the singing is the chief attraction, as the man in the pulpit is known both near and far as simply the New Hampshire Tinker.

And if ever the spirit shall move,
I shall not refrain
From speaking again,
And either condemn or approve.

P. S. The closing rhyme I wish to say is wholly original, and is simply my second venture — the first being in my youthful days, while a student at Cazenovia Seminary, and during the presidency of Bishop Andrews, who on hearing the rhythmical sentence fall from my lips at the end of one of my infantile orations in the seminary chapel and before a large audience, called me into his office at the conclusion of the exercise, tenderly inquired after my health, softly asked me if that poetry was original, and on receiving an affirmative answer, said that while he had the profoundest respect for me, and did not wish to call in question my poetical possibilities, yet on the whole his sympathies were with the audience, and with the rising generation.

Obituaries.

[All obituaries are now limited to a maximum of *forty lines* each. For every line exceeding this number, *twenty cents* is charged.]

E. F. HINCKS, M. D., was born in Bucksport, Me., and died in Hyde Park, Mass., Feb. 12, 1886, aged 65 years and 6 months.

Thoughtful and conscientious from his earliest years, he hoped to devote his life to the ministry. After preparatory courses at East Greenwich and Kent's Hill, and successful terms of teaching at Barnstable and Provincetown, he graduated from the Theological Seminary, then at Concord, N. H., in 1850, and joined the Providence Conference and was stationed at South Abington, Hingham, Gale's Ferry, Thomson and New Bedford. He had repeated admonitions of broken health, but after this, he joined the East Maine Conference, and was stationed at Camden, Bangor, and Thomaston. During these years he gave himself to the private study of medicine, and the preacher was useful among his people as physician too. At Thomaston his health quite failed, and it became evident he could not continue in the work of his special choice. He repaired to New York, and in 1867 graduated at the N. Y. Homœopathic College, and in the same year was elected member of the American Institute of Homœopathy. He practiced successfully in Thomaston and Marlboro, Mass., came to Hyde Park in the fall of 1884, and after a too short residence among us, died of heart disease, Feb. 12.

He was an excellent physician, as modest as he was skillful; a thoroughly conscientious Christian, perhaps possessed of a nature too finely organized for his own perfect happiness. He turned with loathing from a knowledge of the vices his profession made him acquainted with, and he hated sin in all its private and public manifestations. His very painful dying was full of trust in Christ, when ejaculations of spiritual triumph alternated with groans of physical torture. His death is a great loss to society, but he has left to his bereaved wife the precious memories of a faithful life; to his three sons, the priceless legacy of unimpeachable integrity; and to all who knew him a good reason for saying, "Let me die the death of the righteous, and let my last end be like his."

HIS PASTOR.

E. FRANKLIN HINCKS, M. D. — In the death of this noble man, his friends, society, the cause of religion, of medicine and morals, have lost a strong prop and a safe guide. Educated for the ministry, he was driven from this calling after short pastorates by the disease of the heart, that, thirty years later, claimed him for its victim. He had, from early life, a passion for the profession of medicine, but had surrendered this for the ministry at the call of his conscience and out of his great pity for men sunk in ignorance and sin. Relieved by his failing health as explained, he turned with a clear conscience to his first love, and adopting homœopathy, commenced a professional career that has been marked by signal success, supported always by conscientious and God-fearing motives, that has led his patients to trust their interests, both of body and soul, to his advice and guidance. Removed by the remorseless enemy of mankind, he leaves a multitude of those his skill has saved, to mourn his sad taking off, and to wonder at that Providence that removes those this poor world so sadly needs.

E. C. W.

Sister ALMIRA WILLEY, wife of Brother Henry B. Willey, of Vernon, Conn., passed from the mortal to the immortal life above, Jan. 13, 1886, aged 62 years.

She was converted at the age of eighteen, and joined the M. E. Church in Burnside, Conn., under the pastorate of Rev. Cephas Brainard. From that time till called home, her life was that of an earnest, consistent Christian. Sister Willey was faithful to the church of her choice, and in all the relations of life, as wife, mother, and daughter, she proved herself the true Christian woman. When such a person dies, not only the family and church, but the entire community, sustain a great and sad loss. Though she goes in and out before us no more, her influence, her example, her nobility of character, live on, though she has passed away. Our sister has only gone before and awaits her companion and children in the home above. 'God grant that all she loved while on earth, may meet her in heaven!

W. A. TAYLOR.

Mrs. RUTH B. LOVEJOY, wife of Rev. John Lovejoy, of the New England Southern Conference, died in Baltic, Conn., Jan. 24, 1886, in the 81st year of her age.

She was daughter of Capt. Samuel G. and Ruth B. Stiness, and was born in Marblehead, Mass. Her advantages for education were good; she attended a literary academy for three years. In 1828 she was converted in Douglass, Mass., under the ministry of Bro. Lovejoy, to whom she was married in 1829. For more than fifty-six years she shared cheerfully his lot in his various appointments, the earlier of which subjected them to toils, sacrifices and hardships, and a meagre support, scarcely known in later years. Yet she was happy, rejoicing with her husband in seeing hundreds converted yearly and added to the church.

Mrs. Lovejoy was an affectionate, devoted wife, a faithful and tender mother, and succeeded in making with her limited means a cheerful and happy home for her family. She was an intelligent, humble and devoted Christian, maintaining family prayers with her children in the absence of her husband. Quite early in life she became exceedingly deaf, which kept her mostly at home, where she attended faithfully to her household duties and engaged in extensive reading to make up her lack of hearing. Notwithstanding her disability, she was a pleasant associate, and made friends wherever she lived. On account of her deafness, for several years she lived at Baltic in the same house with a married daughter, her husband going to his appointments and returning at stated intervals to spend a few days at home. Last summer her health began to decline, and a few weeks before her death she was stricken with paralysis, from which she became insensible and quietly passed to her rest. Her remains are interred in Danielsonville, beside those of her elder daughter. She leaves three sons, the daughter with whom she had lived, and her husband, apparently just ready to follow her [he has since died] — all sad, but comforted with the assurance that with her all is well.

L. W. BLOOD.

Departed this life in Brooksville, Me., Feb. 5, 1886, Bro. JOHN HENRY, aged 68 years.

The following is an extract from a letter received by the writer from one for many years a neighbor to the deceased: "It is with sadness that I am called to inform you of the death of another of our church members. Dear Brother John Henry was called home on the 5th day of February. In early life he gave his heart to the Saviour, and has ever carried the principles of religion into his walks of life, an honest man in all his dealings. He was a whole Methodist for more than forty years. We lose in him a wise counselor, a kind friend and neighbor, and an ever-ready helper in the church. He leaves a wife, one brother, and five sisters, and an entire community to mourn their loss; but we trust that our loss is his eternal gain." To this we add Bro. Henry's home was ever a place where all Christian ministers, and especially the Methodist itinerant, found a hearty welcome. May the Lord sustain and comfort his lone and bereft companion!

S. M. DUNTON.

JOHN BURNHAM died in Kennebunkport, Me., Feb. 27, 1886, aged 82 years.

Brother Burnham was a devoted, consistent member of the Methodist Episcopal Church for nearly fifty years. He went to sea in early life, and followed that profession about forty years. He loved the church, and after he became feeble with age and infirmities, and so blind he had to feel his way along by the fences, he would manage to get to the church, though so deaf he could hear only an occasional word. His faith was strong till he became unconscious, and he died peacefully while asleep in his chair. His aged companion survives him, but in so feeble a condition that she is in happy expectation of joyful reunion very soon.

S. F. W.

Died, in Dresden, Me., Feb. 16, 1886, MARY ANN REED, wife of Winship Reed, aged 66 years.

Sister Reed was an acceptable member of the M. E. Church for more than forty years. She is now a member of the church triumphant. "By their fruits ye know them." Her life was well ordered, her conversation was godly. In her home there was an atmosphere of piety. Her light never grew dim. In the church and in the community where she lived, we miss her much, and yet we feel her influence still. "She, being dead, yet speaketh." She does not need our lamentations. Crowned with glory, robed in white, by faith we see her in the paradise of God. The Lord bless and comfort the husband, two sons, two brothers, and two sisters, who remain this side of the stream.

I. T. C.

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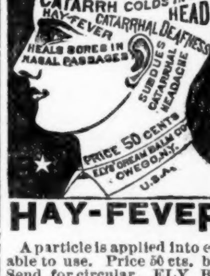
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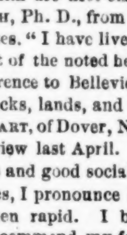
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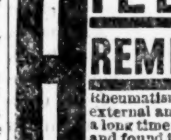
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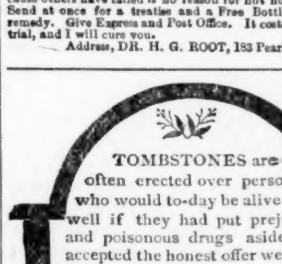
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The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, March 16.

Death of Hon. Michael Hahn, the only republican congressman from Louisiana, at his hotel in Washington.

Graphic narratives given of the great "Oregon" disaster. The calmness of the lady passengers in the hour of peril very noticeable. The bags of mail lost numbered 598.

Death of Prof. Tuckerman of Amherst College.

The bodies of two more passengers on the steamer "Idlewild," lost sixteen days ago, recovered.

The American barque "Surprise" wrecked off the coast of Madagascar in January last. Arrival in New York of Capt. C. B. Averill and his daughter.

Very heavy snowfalls reported in Silesia. Several villages completely buried.

The city of Granada, Spain, shaken by an earthquake. No lives lost.

Richard Belt, the sculptor, sentenced to a year's imprisonment at hard labor.

A violent shock of earthquake reported at Wiesbaden, Germany.

Wednesday, March 17.

Gen. Crook notified by the hostile Apache Indians of their desire to surrender.

Strike of the track layers on the new Chicago, Burlington & Northern Railroad in Iowa.

The health of ex-President Arthur, though much impaired, not such as to warrant the report that he cannot recover.

Report of the divers that the "Oregon" is broken in two, and therefore cannot be raised. The cargo beginning to come to the surface.

Thursday, March 18.

Four men killed by a boiler explosion at North Wolcott, Vt., and the proprietor of the mill seriously injured.

Thirteen negroes shot in the court house at Carrolton, Miss., while awaiting trial, by fifty Mississippians.

Gov. Murray of Utah resigns his office by the President's desire.

The horse distemper prevalent in Concord, N. H.

A second sum of £500 donated by the Rothschilds to the fund for the relief of unemployed workingmen, in London.

Friday, March 19.

The small-pox quarantine on the northern frontiers abolished by orders from Washington.

Death, at Scituate, Mass., of Miss Abigail Bates, at the age of 89 years — "one of the two women so well known as the heroines who with fife and drum were instrumental in driving the British from our harbor during the war of 1812."

The great strike on the Gould System virtually over.

Two children, while crossing the track of the Pennsylvania Railroad at Jersey City, N. J., saved by Nicholas Connors, the flagman, at the cost of his life.

Serious damage done by rising waters in Nebraska.

The government obliged to relieve the necessities of starving people in Newfoundland.

Confirmation of the reported murder of Bishop Harrington by the King of Mombasa.

Saturday, March 20.

The City Hall building in Fall River, Mass., destroyed by fire. Much of its valuable contents lost. The public library greatly damaged.

Fifty-five thousand men estimated as now on strike in various parts of the United States.

Brigadier General Howard nominated to succeed Major General Pope, retired.

The sum of $500 sent by the Mikado of Japan to the Grant monument committee in New York.

Much damage done to shops and other property in Liege, by a socialist mob.

Adoption by the House of Commons of the largest naval estimates which England has had since the Crimean war.

Monday, March 22.

Two shoe factories and two tenement houses in Newburyport destroyed by fire.

Occurrence of an explosion of natural gas at one of the wells in Murraysville, Pa., causing a good deal of damage Death of three people from injuries resulting therefrom.

Three valuable blocks, including the opera house, at Helena, Ark., burned. Property loss, $250,000.

[Continued from page 5.]

Rev. John Lovejoy died at the residence of his son-in-law, W. A. Greene, at Baltic, Conn., Tuesday, March 16, aged 80 years. Bro. Lovejoy commenced preaching in the N. H. Conference in 1826. In 1829 he became a member of the N. E. Conference, and on the division of the Conference he became a member of the Providence, now the N. E. Southern Conference. In 1881 he was returned superannuated, and since that time has resided in Baltic. Since the loss of his wife he has been steadily failing, and his death has been looked for at any time for a week or more past. Though suffering much on account of the disease with which he was afflicted, he bore it patiently, quietly and trustingly awaiting the call of the Master. A good man, an excellent preacher, a true friend, has left us for the heavenly home. "Blessed are the dead who die in the Lord," etc.

B.

Messrs. C. A. Smith & Co., 18 and 20 School Street, are always up with the times in offering their customers the best assortment of cloths to be found in the market for gentlemen's wear. Their spring stock embraces a large variety of fabrics of the choicest grades, which they "make up" to order. All who desire good cloths and good fits should give them a call.

New publications handsomely illustrated: "Through Wonderland with Lieut. Schwatka" and "Alice's Adventures in New Wonderland," describing the tourist's route to Alaska, the tourist's and sportman's resorts along the Northern Pacific Railroad and the Yellowstone National Park, sent free on application to CHARLES S. FEE, G. P. & T. A., St. Paul, Minn.

PERSIA, INDIA AND TURKEY send their richest and most durable rugs to Boston. Recent importations may be seen at the warerooms of Joel Goldthwait & Co., 169 Washington Street, Boston.

THE ONE CHANCE in many to secure at a bargain a suit for the little man is offered by A. Shuman & Co., 440 Washington Street, in the marked-down sale of odd lots and broken sizes in boys' and children's suits. The goods are strictly first quality, and the prices have been placed very low.

If there is anything in the way of house-furnishings you want, it will pay you to read the advertisement of B. A. Atkinson & Co., 827 Washington Street, Boston, Mass. One of their special inducements is that they will pack and deliver free all goods bought of them to any railroad depot in the New England States. Their stock is large, clean, and well selected, and intending purchasers may rest assured that their wants will be attended to in a prompt and courteous manner.

The great importing and retail grocery house of Cobb, Bates & Yerxa have naturally superior facilities for supplying families with the best in their line at lowest prices. Tea drinkers, whether residing in Boston or at a distance, should read what they have to say in another column, in regard to this specialty.

In these days of scientific perfection, two things at least are recognized as indispensable in a first-class refrigerator; the temperature must be *evenly* cold, and the air *dry and free from moisture*. These points are absolutely attained in the famous Baldwin Dry Air Refrigerators, and pamphlets descriptive of their many features of excellence will be furnished by the agents, Watts & Willis, Basement No. 2, Quincy Market, Boston.

HUSBAND'S CALCINED MAGNESIA. — Four First Premium Medals awarded. More agreeable to the taste, and smaller dose than other Magnesia. For sale in bottles only, with U. S. Government Registered Label attached, without which none is genuine, at druggists and country stores, and by Thomas J. Husband, Jr., Philadelphia, Pa.

There is not a firm in Boston that pays more attention to coffee than the well known firm of Raymond & Fox.

THE ANNUAL CONVENTION of the Springfield District Methodist Episcopal Sunday-school Association will be held at Chicopee, Mass., on Wednesday, March 31, 1886.

Will the pastors and superintendents of the districts make special effort to be present and bring as many of their teachers and workers as possible? If all will lend their aid, this meeting will be an extremely profitable one.

L. E. HITCHCOCK, President.
J. H. PILLSBURY, Secretary.

N. E. SOUTHERN CONFERENCE — 1886. — The members of the Second Year will meet for examination on Wednesday morning, April 14, at 10 o'clock, in the basement of the M. E. Church at Brockton. HENRY J. FOX, Chairman.

NEW ENGLAND CONFERENCE RAILROAD NOTICE. — Arrangements have been made for half rate excursion tickets from Boston to Newburyport and return over the Boston & Maine and Eastern Railroads. An order for special tickets, at the rate of two cents a mile, over the B. & A. R. R. and for half rate excursion tickets over the Fitchburg R. R., will be sent to any ministers or laymen going to Conference, who will send their address (stating the station from which they start and the number of tickets desired) to the undersigned before April 1. Excursion tickets from Worcester to Boston and return, at $1.50, over the Worcester & Nashua Road, may be purchased at the station at Worcester. C. S. ROGERS, Springfield, Mass.

LYNN DISTRICT S. S. CONVENTION. — The next S. S. Convention will be held on Wednesday, March 24, at Bellingham M. E. Church. A very interesting programme has been prepared. All the churches are invited to send delegates. Entertainment will be provided for all who come.

OFFICIAL NOTIFICATION—AMERICAN CONGRESS OF CHURCHES. — The meeting of the American Congress of Churches will be held in the Music Hall, at Cleveland, O., May 25-27.

Gov. Foraker, who is a devoted member of the M. E. Church, has accepted an invitation to preside at the meetings. The writers and speakers, with the full programme, will be announced later. Among the topics for discussion are "Religion and the Public Schools," "The Workingman's Distrust of the Church — its Causes and Remedies," and other questions relating to the theological and ecclesiastical readjustments necessary to meet the wants of the present day. The various Christian bodies in Cleveland and elsewhere are in hearty co-operation in this movement, and there is every indication that the Cleveland meeting will mark an advance upon the meeting held last May in Hartford.

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50 cents. 5 pounds for $2.25
60 cents. 5 pounds for $2.75
75 cents. 5 pounds for $3.50

ENGLISH BREAKFAST,

35 cents. 5 pounds for $1.50
50 cents. 5 pounds for $2.25
60 cents. 5 pounds for $2.75
75 cents. 5 pounds for $3.50

JAPAN,

35 cents. 5 pounds for $1.50
50 cents. 5 pounds for $2.25
60 cents. 5 pounds for $2.75
75 cents. 5 pounds for $3.50

Five pounds of either of the above in a very useful and ornamental canister at single pound quotations

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They are sold by us as pure as they are grown.

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The Gauze Oven Door goes a step further and brings a constant supply of fresh air, which, acting chemically on the bread and meat, not only renders it more nourishing, but digestible and makes a large saving in its weight.

Bread baked in the ordinary close oven requires a high degree of heat, forming an impenetrable crust over the loaf, which checks the escape of the gas generated, producing bread that is heavy, hard, tough, and indigestible.

With the New Hub Range, however, **the Wire Gauze Oven Door does not cool the oven**, but adds a constant supply of fresh oxygen, producing bread which is not only light and porous, but also **which never moulds.**

Bread is the Staff of Life, and **good bread can only be baked** in the New Hub Range with the **Wire Gauze Oven Door**; therefore the health of your family, and the economy in fuel and flour makes the Gauze Door indispensable to you.

Ask your dealer for this wonderful improvement. It is sold by our agents in all parts of the country.

Next week we shall refer to more of the results produced in roasting meat with the Wire Gauze Oven Door.

Send for special Circulars.

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